

# THREE GREATER SUCCESSES

J. S. HUEBSCHMANN



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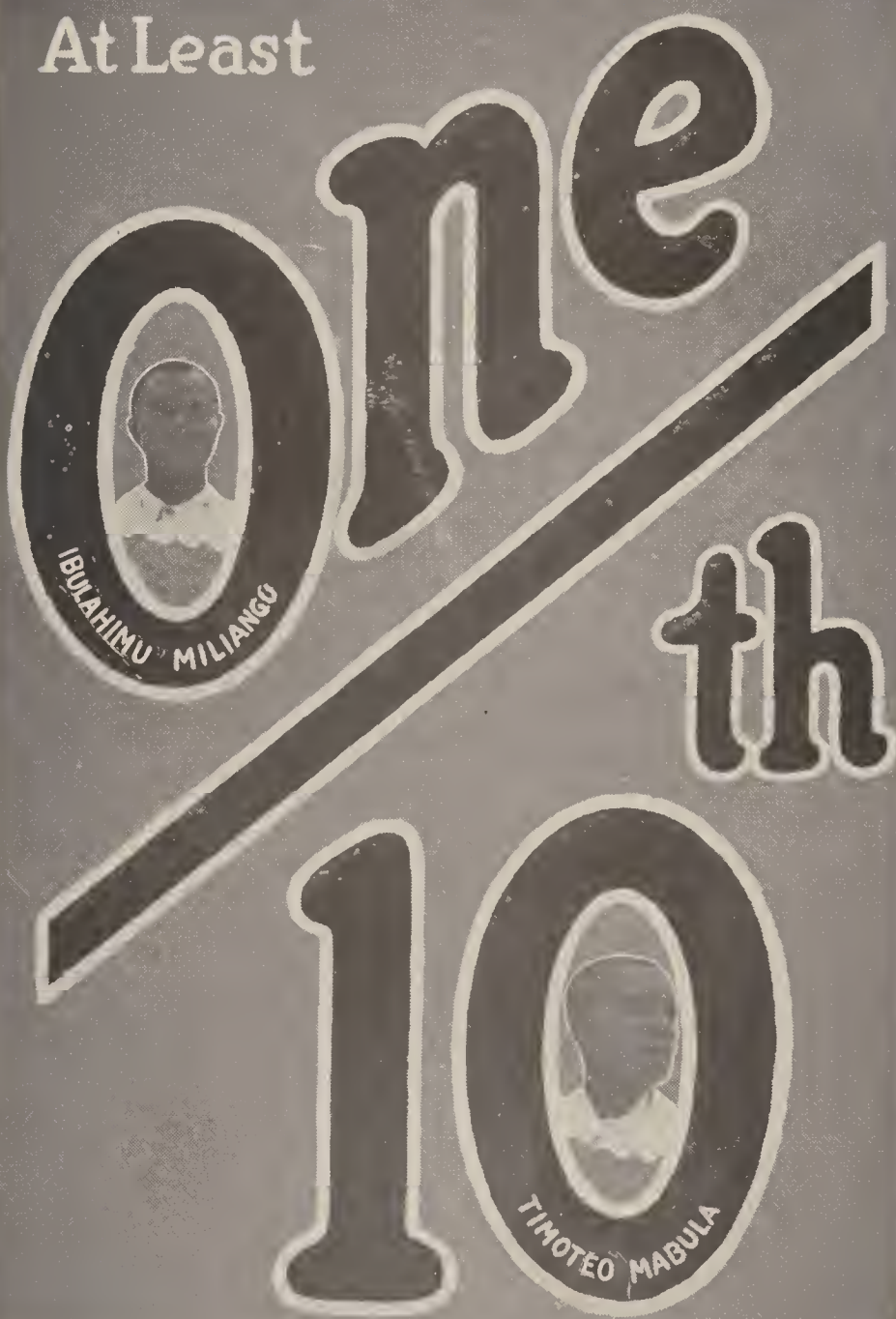






At Least

One  
th  
10

A large graphic featuring the text 'One 10th' in a stylized, outlined font. A diagonal line separates the 'One' from the '10th'. Inside the 'O' of 'One' is a portrait of a young man, and inside the '0' of '10' is a portrait of a young woman. The names 'IBULAHIMU MILIANGU' and 'TIMOTEO MABULA' are written in a curved path around their respective portraits.

IBULAHIMU MILIANGU and TIMOTEO MABULA

# THREE GREATER SUCCESSSES :

- I. You — Yourself
- II. Your Local Church
- III. Your Denomination

*John  
Simon* BY  
J. S. HUEBSCHMANN



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## A WORD OF APPRECIATION AND THANKS.

The author of this book feels, that an open word of appreciation is due two persons especially; namely,

Mrs. William C. Langenau of Cleveland and Mrs. Pauline F. Lichti of Cleveland, the latter being my sister.

Each of these has made a large contribution toward the publication expenses of "Three Greater Successes."

Had it not been for their generous help it is probable that this book would never have been offered to the public.

To these benefactors I publicly express my sincerest gratitude.

JOHN S. HUEBSCHMANN.





## INTRODUCTION

The Evangelical Church is fortunate to have as one of its leaders a man who is able to prepare a course of studies on Christian Stewardship.

Mr. Huebschmann has here attempted to show the success that comes from whole-hearted partnership with God, as his steward in the making of the Kingdom of righteousness. He also shows how the local church may succeed in a greater way by simply accepting God's promise as true; and how any denomination will be enlarged and prospered in such ratio as the members become Christian Stewards.

Inasmuch as no man can be a Christian until he is a Christian Steward it is easy to see why these things are true, and Mr. Huebschmann has made it easy for us to think our way through the problem. The simple placing of his work under three heads, You, Your Church, and Your Denomination, is helpful; and the class study material at the end of the chapters makes the matter available to all those who are earnestly seeking the better way.

I sincerely congratulate the Evangelical Church on now having a satisfactory study book on stewardship. We know that none of us can reach the heights without taking the others along with us.

LUTHER E. LOVEJOY,  
Secretary of The Stewardship Division  
of The Methodist Episcopal Church.



## FOREWORD

It has been my fond hope during the last eight years to set forth in plain words, in book form, some fundamental truth, by which many people whom I have never met and most probably will never see, may be helped. Likewise has it been my hope, that through the truth expressed in this volume, many persons with whom I have been privileged to become acquainted, may also derive encouragement in well-doing and in serving God better than they have been doing. Although for several years I have been planning this treatise, I have not been able to devote much time to it.

My chapters have been written in a hurry. I do not claim any literary value for the book. I do hope, however, that the facts therein presented will set many a person to thinking about God's plan for the individual, God's plan for the local church, and the divine plan for that denomination to which the reader may belong; and that it may lead the reader to a greater measure of spiritual and material success. I do not mean to beat around the bush. I do hope to have my reader understand my firm belief that that person who prayerfully, unboastingly, happily and cheerfully tithes his or her income, will become more successful in the spiritual life and will also be more blessed in material things, than if he or she did not live up to that principle. I would have you understand that I believe the same thing about any local church collectively; namely, that if the greater number of members practice and prayerfully, unboastingly, happily and

cheerfully teach tithing, that local church will become a greater factor for good and be truly more successful than a congregation which does not teach and practice the tithe principle.

It is self evident that God, who blesses the individual cheerful tither and a local tithing congregation, will not withhold, but that He will "pour out His blessings" also over that denomination which, prayerfully, unboastingly, happily and cheerfully tithes.

I wish to be clearly understood. I am not teaching that by giving the tithe you will thereby gain heaven. No. You can't buy eternal life or heaven with all your possessions—no, not with all the world's wealth. He who is forced to tithe, or does so grudgingly, must look for no blessings, either spiritual or material. But he who after study of the matter, prayerfully, happily, unboastingly tithes, will recognize God's blessings in many ways.

I invite all readers, simply to give the matter of tithing your careful and prayerful consideration. Then decide for yourself as you please. I urge also that you give others an opportunity to become acquainted with the matter of tithing. Then let each decide for himself, for or against tithing.

I believe as little in forced tithing as I believe in forced praying. But I do know that hundreds of thousands of persons are led to a life of prayer through kind teaching and patience on the part of people who earnestly pray. I also know that thousands upon thousands of persons have become happy, cheerful, unboasting tithers, through the patient and

faithful teaching of others. All that is necessary, is an earnest, prayerful, hopeful, lengthy propaganda and educational campaign in Stewardship and Tithing throughout the Christian world. If this be carried on, the Kingdom of God will be advanced as never before. If this campaign be carried on The Church of God will go onward "as a mighty army" and the Kingdom of darkness will be made to wane.

I heartily thank all those persons who so kindly permitted me to publish their experiences, and also those who granted me permission to use their photograph in my volume. These persons are as reluctant and modest as any other benevolent person. They permitted their experience and name to be published, guided only by the good and unselfish belief that Gladstone's statement was true when he said that one example was worth a thousand arguments. Various authors and publishers have been generous in their help, permitting that extracts be reprinted from their books. To them, also, I express my sincerest thanks.

Entertaining the hope that its pages may help lead individuals, congregations and denominations to greater and more effective and successful work for the Master, I send out this little volume.

JOHN S. HUEBSCHMANN.

Cleveland, Ohio.

September 9, 1922.





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PART I

CHAPTER I

CONCERNING GOD'S WILL

SUCCESS

What is success? Whence comes it? How do we attain it?

Success is the attainment or acquirement of a good for which one has strived. To succeed is to attain height.

A very direct means to the highest kind of success is obedience to the eternal law of God.

This road many, yes, most persons avoid, to the disadvantage of their own temporal as well as of their eternal and spiritual welfare.

Close observance and a thorough understanding of a certain command of the Master, a law embracing the essence of almost all essentials of God's law to mankind, needs to be definitely and unmincingly brought to the attention of all who wish to become truly successful.

That command is Matthew 6:33—"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Many are willing to interpret this command in a careless way.

Yet it lays down for us a whole life's program.

It embraces duties greater than we often think. It deals with our ability, our time, and our possessions.

Obedience to God's law illumines life. It brings joy instead of distress and remorse. It brings success in the highest sense of the word.

*Study-Matter for Class Use and Individuals*

SUCCESS

1. Define success.
2. Is there such a thing as success apart from God's blessings?
3. What in your opinion should be the highest goal of man?

GOD'S WILL

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Math. 6:33.

Often did I wonder, how it ever came about that so-called Christians, church people, have so utterly disregarded the Master's command: "Seek ye first the Kingdom of God and His righteousness." Have we, honestly speaking, first sought God's Kingdom?

How about our days and moments? Time belongs to God. We are simply stewards over our time. How much time do we spend with and for God? Not even regularly, two hours every Sunday. People find or take time for work, for play, for amusements and pleasure. When and where does God receive the attention due Him? We should seek first the

Kingdom of God. We should give unto God our first and best hours and moments. How utterly do most people fail in this particular!

How about our abilities, our talents? Some have especial ability to be Sunday School teachers, others are equipped with executive ability and would be very able to become leaders, presidents and secretaries of societies. Most women have a personal gift for serving in sick rooms; others have musical talents. These talents are not always invited to become used. But only too often, ministers and other leaders must plead in vain for men and women, youths and maidens, to direct their God-given talents into such channels. There is much dormant talent which should be utilized. Have you talents? Use them.

"Seek ye first the Kingdom of God and His righteousness." God should have the full use of our best talents. All are only stewards—and very often many are unfaithful stewards.

Salt is a seasoning element. Put salt into potatoes and they will become tasty. Salt is also often used to preserve meats and vegetables against decay. Christians with their good talents are "the salt of the earth." They are to preserve this world against decay. They are to make this world a better, more tolerable—yes, more tasty—place in which to live. We should use our talents as God's faithful stewards.

And how about our money, our so-called property, our possessions? Do we seek to advance God's



Kingdom first, with our possessions? Do we use most all of our income for ourselves and at last give God LEAST—only pennies and dimes?

We should be stewards over our income and earnings. God owns everything, every dollar we earn, even the air that we breathe. We are absolutely dependent on God's goodness. God makes it possible for us to earn what we do earn. Should we not willingly give back to Him a fair portion? "Seek ye first the Kingdom of God and His righteousness."

*Study-Matter for Class Use and Individuals*

GOD'S WILL

1. How much time may a person use for himself?
2. Refute the statement, "I have no time for God's work."
3. Why is it our duty to use our talents?
4. How may dormant talent be stimulated?
5. Give three reasons why God should be served first.

GIVING

"It is more blessed to give than to receive."—Acts 2:35.  
Lowell says: "To give is to live."

"A man there was—the people called him mad.

The more he gave away, the more he had."

—John Bunyan.

"Give and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

"Giving is the nobler part of man, the side of him that lies highest and nearest to God."

Many people have already acquired the art of cheerful and liberal giving, but a greater number have not yet learned this God-willed practice. Many seem unwilling even to listen to any discourse about giving. Talk about many other matters and they will pay attention, but to giving they shut their ears. They are something like the farmer about whom the following story has often been told, and printed in many articles and books.

John Wesley once preached a famous sermon on Stewardship. The sermon had the following divisions: "Earn all you can; Save all you can; Give away all you can." The farmer evidently must have entered the church after Wesley had already mentioned the three divisions.

As Wesley was preaching the first part on "Earn all you can," the listener became intensely interested. Almost forgetting where he was, and nodding to his next neighbor, he said louder than in a whisper, "That's fine. That man knows something. I never heard anybody before who preached like that." As Wesley was delivering the second part of the sermon on "Save all you can," the farmer grew restless for joy, complimenting the speaker even more than before. "Surely this man of God is telling us wonderful truths. I never heard preaching like that before." (The farmer had been hoarding wealth.)

As Wesley began preaching the third part of the sermon on "Give away all you can," denouncing self-

ishness, coveting, hoarding, stinginess, etc., the farmer becoming disgusted said to his neighbor, "Oh, it's too bad, now he has undone and spoiled it all!"

Perhaps you have already heard the parable of the man who had a pond of water on his land. The story teaches a great lesson. The pond owner was always hoarding water, turning every little ditch into his pond, setting tubs and buckets under every eave and spout and carrying water to put into it. He envied even the birds what they drank, fearing lest some day the pond would be dry and he would perish of thirst. But coming one day with an unusually heavy load of water he slipped and fell into his pond and was drowned.

Many people do as the pond owner did. They hoard, they gather, they begrudge others who receive a little from their pond of wealth, and ultimately they are completely overcome and overwhelmed, and destroyed through their pond of money and property.

Sad, but true it is, that many, many so-called Christians think and act like the farmer in Wesley's audience and like the pond owner in the last story.

But thanks be unto God, there is an increasing number of people who are looking up to noble Christian examples, such as will be brought to the readers' attention in a later chapter on tithers.



*Study-Matter for Class Use and Individuals*

## GIVING

1. Why is the subject of giving distasteful to many?
2. Apart from the fact that hoarding is a sin, why is it folly?
3. Picture a community made up largely of retired farmers, and discuss the attending drawbacks to the establishment of tithing, bearing in mind that the manner in which money is earned influences the method in which it is spent.
4. It is said that the amount a congregation gives to benevolences is a thermometer of its spiritual life. Is that true in each case?

## MISSING A MEAL FOR THE MASTER

Fourteen years ago I became acquainted with the Rev. Dr. Ludwig Schneller, president of the Syrian Orphanages at Jerusalem. Doctor Schneller was relating some of his missionary experiences in the Holy Land. His Cleveland audience was stirred. I was deeply moved by one of the stories he told picturing the beautiful sacrificing spirit of orphans of that Evangelical institution in Jerusalem.

In order that I might tell the beautiful story without misrepresentation or exaggeration, I wrote to Doctor Schneller. In a letter received from him in January, 1921, he restated it in substance as I relate it here. May it impress my readers as it impressed me, when I heard Doctor Schneller tell it years ago.

The announcement was made one day at the

Syrian Orphans' Home, "If anybody cares to give to Missions, he may place his offering in the collection-box on Sunday." No one was urged to contribute although, for a year, in the Mission study classes the imperative need of missionary development in other lands had been emphasized.

A number of the students (children) were entirely without means, yet they had a strong desire to do their bit. These came to Dean Schneller and said, "We have no money to give for Missions but we would like to earn some."

"How will you earn it?"

"By going hungry."

"My dear children," laughed the Dean, "no money is to be earned by going hungry."

"Yes, indeed," was the reply. "You see, we are determined to go without supper for a month, provided that you will at the end of that period pay each one of us five cents for the bread thus saved every day."

With moist eyes the Dean agreed to the plan. When the month was over and payment was made, it was not as usually made with heavy heart, the income barely meeting the expenses; this occasion was one of real joy to the paymaster. And the children exultingly deposited their hard-earned money in the collection-box. In this manner upwards of \$150 has been collected and sent to the various Societies.



Children Missing Supper for a Month so That They Could Give  
Toward Missions





"The above story gripped and touched me deeply," said Rev. Schneller. "I felt ashamed when I remembered how little I had done in comparison to these young Christians who brought a real sacrifice. Whenever religion penetrates to the pocket-book of an individual and moves him to self-denial, then we may rest assured that it has gone still further, into the heart of a person."

*Study-Matter for Class Use and Individuals*

MISSING A MEAL FOR THE MASTER

1. What is the lesson from the story told by Dr. Schneller?

PROPORTIONATE GIVING

"Proportionate Giving" is a topic which has found its place in the Forward Movement of many denominations. It deserves all attention given it, and more.

The leaders of the Forward Movement of the Evangelical Synod of North America have made **Proportionate Giving** the big subject and goal in their Stewardship Program.

Their aim is to awaken a Stewardship consciousness among our Church people, and to secure thousands of pledges of members, who will honestly and conscientiously set aside a certain definite portion of their income to Kingdom purposes.

Every recipient of Stewardship literature, from

the Evangelical Forward Movement Committee, should heartily co-operate with these committee leaders.

Let me illustrate to you by plain example what could be done if all our people would carry out the plan of the Stewardship committee.

Let me say, in round figures, that the Evangelical Synod numbers 250,000 individual contributing members.

Let me say that on the average, each one of the 250,000 has a yearly income of only \$1200.

If 100,000 would give toward the Benevolent Funds of the Synod only 1% of their income it would amount to .....	\$1,200,000
If 100,000 would give toward the Benevolent Funds of the Synod only 5% of their income it would amount to .....	6,000,000
If 25,000 would give toward the Benevolent Funds of the Synod only 10% of their income it would amount to .....	3,000,000
If 25,000 would give toward the Benevolent Funds of the Synod only 20% of their income it would amount to .....	6,000,000

---

The total amount for one year would be.....\$16,200,000

Or,  
If 100,000 each would earn \$1000 and would give to Benevolent causes 1% it would amount to....\$1,000,000  
If 100,000 each would earn \$1500 and would give to Benevolent causes 5% it would amount to.... 7,500,000

If 25,000 each would earn \$2000 and would give to  
 Benevolent causes 10% it would amount to.... 5,000,000  
 If 25,000 each would earn \$2500 and would give to  
 Benevolent causes 20% it would amount to....12,500,000

---

The total amount for one year would be.....\$26,000,000

Dear readers! I ask you to pause and think about these figures, for a few moments. Are we seeking first the Kingdom of God, or are we neglecting our duty?

We should set aside a certain portion of our income for God's work, before we set aside any other portions of our income for the payment of any bills whatsoever. The first fruits of our income belong to God. "Seek ye first the Kingdom of God and His righteousness and all these things (the necessary things for living) shall be added unto you."

*Study-Matter for Class Use and Individuals*

PROPORTIONATE GIVING

1. Why emphasize proportionate giving?
2. Name advantages of proportionate giving for (a) the individual, (b) the local church, (c) the denomination.
3. What proportion can YOU give?

STEWARDSHIP

"The silver is mine, and the gold is mine, saith the Lord of Hosts." (Haggai 2:8.)

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his

ten servants and delivered them ten pounds, and said unto them, 'Occupy till I come.'" (Luke 19:12-13.)

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." (Deuteronomy 8:18.)

"Behold all souls are mine." (Ezek. 18:4.)

"In the beginning God created the heaven and the earth." (Genesis 1:1.)

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. The world is mine, and the fulness thereof." (Ps. 50:10-12.)

Let us give several of these texts a few moments of our attention.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."

In our commercial age we speak in terms of dollars, and silver and gold. We buy with money, and we sell for money. We receive money and we spend money. In our days money is a necessity. In olden days people exchanged articles. But today we pay money for all necessities and commodities for living.

God knew the value of gold and silver long before any mint ever turned out any coins. The Lord says: "The silver is mine, and the gold is mine." Dear readers, the silver and the gold that you say belong to you is God's. He is the owner, you merely possess it for a short time. You are to be a steward. What



is a steward? "A steward is a person entrusted with the management of estates or affairs not his own."

Silver and gold are coined into money. Money is not bad in itself, but bad people make it bad. God made the world. When He had made it, it is said that "It was good." The world is not bad in itself. But bad people make it bad. Money is the measure for things. Some say that money is a part of man himself, inasmuch as he receives wages for labor which he has performed. His effort and his rightly directed energy are equivalent to the dollars he has earned.

**Money is a power.** We have a little sarcastic German proverb: "Money rules the world." It is deplorable that this proverb seems to have become quite true. Money has to a large extent ruled the world in the advancement and to the advantage of the powers of Satan and darkness.

It is high time that the program be reversed; so that money may indeed be seen to rule the world in the **advancement of the Spirit of God** and the powers of Christ; so that the world may be filled with the Glory of God and that men may know and do God's will.

We may hope for such a changed program, however, only when the so-called Christian people will have endorsed and will have practiced Christian stewardship—when the multitudes of Christians will not only sing: "All to Jesus, I surrender; All to Him

I freely give," but when they in reality as managers and stewards over all the blessings, which God has entrusted unto them, give God His share.

Christian reader, be a steward over your possessions and over the money which you consider to be yours, for the Master will some day say to you: "Give account of thy stewardship."

In the second text we are emphatically taught, as in others, that God owns all, and that a time of accounting will come for all who have received any talents or blessings from God, whatsoever. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." The earth is full of riches and treasures. The earth is full of rich mines, gold, silver and precious minerals, stones, oils, etc. They belong to God. Again the vegetables, grains, fruits, etc., are the Lord's. Even we and all inhabitants of the earth are not our own, we are His.

Think about Deuteronomy 8:18—"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Did you ever go through a hospital where you saw in one bed a person with an arm amputated, in another a consumptive, in the third a blind person, in the next ward a nervous wreck, and next to him a cancer patient? How were you impressed on your trip through that vale of woe? Did only tears of sympathy and compassion, or also tears of repentance and gratitude, dim your

eyes? Among such scenes of sickness, disability and weakness we are sometimes brought to repent over our ingratitude toward God, who gives us power to acquire our daily bread and the comforts of life.

Praise not yourself for attainment of bread and wealth. Remember the Lord with thanksgiving, "for it is He that giveth thee power to get wealth." Your physical power belongs to God. You are to be a faithful steward over it.

Oh, how we do clamor for health when we are sick!

"For every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. The world is mine, and the fulness thereof." Every time I hear or read these verses, I am carried back in memory to the scenes of my childhood, where my grandfather told us children the following story:

Among the members of one of his country churches there was a man who for a time came regularly to the services. He was respected by his neighbors. He became quite wealthy as a prosperous farmer. However, evil influence soon entered into his life. He ceased coming to church; but what was worse than that, he began to ridicule the Church and the Christian religion. One day as Grandfather stood on the road next to that farmer's fields, the



tiller of the soil said, as he pointed to a great herd of cattle:

“See there, pastor. Those are mine! When I came here I had nothing. See those grain fields! Those are mine. Look yonder! That rolling, waving field of hay is mine, too. I bought that field last summer. Pastor, when I came here years ago I had nothing; now I am comfortably fixed.”

Stretching out his sinewy arms, clinching his big fists, he cried out boastingly: “These arms and hands and my unceasing toil have made it possible, and nothing else. I did it and I owe nobody a cent.” Leaving the farmer, Grandfather said: “But God made it possible for you.”

That summer passed. Fall and winter passed also. Spring came again. The farmer, as in other years, plowed his fields and sowed the seed. The seed sprouted. It was a beautiful spring season. Showers blessed and refreshed the farms around, but no rain fell upon that farmer’s ground. The summer passed. The same sun that after mild rains smiled on all the other farms, fairly baked that one farmer’s soil till no moisture was left.

While all his neighbors brought in great harvests, he alone sat idle, with nothing to harvest but sorrow and regret.

Just at dawn one October morning, Grandfather opened his kitchen door, in response to an early caller. There stood that farmer. Grandfather bade

him come in. Still holding the door-knob with his right hand, resting the other on Grandfather's shoulder, the worried man said with a faltering voice:

"Pastor, I can't keep still any longer. You are the first one I come to tell it, but I shall tell all neighbors, too. I have sinned! I have sinned! I, my people, my home, my fields, and cattle are useless and helpless when God withdraws His hand of blessing."

Then rising to his full manly height, as one relieved, after confessing a long concealed sin, lifting his hands, folding them in penitence, he exclaimed: "Not my hands, but God's hand has cursed my land this season. Not my hands, but God's hand in past seasons, gave me rich harvests, great herds and wealth. Oh, I have sinned!"

What profound truth the old song preaches!

We plow the fields, and scatter the seeds upon the land,  
But it is fed and watered by God's almighty hand;  
He sends the snow in winter, the warmth to swell the grain,  
The breezes and the sunshine and soft refreshing rain.

He only is the Maker of all things near and far.  
He paints the wayside flower, He lights the evening star:  
The winds and waves obey Him; by Him the birds are fed;  
Much more to us, His children, He gives our daily bread.

We thank Thee, then, O Father, for all things bright and good  
The seedtime and the harvest, our life, our health, our food;  
No gifts have we to offer, for all Thy love imparts,  
But that which Thou desirest, our humble, thankful hearts.

“In the beginning God created the heaven and the earth.” God is the owner of all.

“There are myriads of estates, small and great, with their title-deeds, upon the records of this and other countries, but back of them all is the Mosaic record. ‘In the beginning God created the Heaven and the Earth.’ Across the face of every instrument representing values, whether it be a deed or a mortgage, a bond or a bequest, is written in imperishable characters, ‘The earth is the Lord’s and the fullness thereof.’ We do not possess anything in an absolute sense, a fact which ought to humble us and lead us to a fuller realization of our entire dependence upon the great source of all blessings.”—From *Getting and Giving*, by W. M. Weekley.

Christian stewardship involves much indeed.

Christian stewardship is a great school in which many lessons are to be learned. One of these lessons is, the correct use and management of our money.

An absolute self-surrender to God must, however, ultimately be the aim of all earnest teaching on stewardship.

### *Study-Matter for Class Use and Individuals*

#### STEWARDSHIP

1. What makes money bad? Name the good and the evil uses of money.
2. Enlarge on the definition of steward.
3. What is the Christian’s attitude toward money?
4. What is the aim of all earnest teaching on stewardship?



## CHAPTER II

### TITHING

It is indeed strange that the last exhaustive work on the tithe was written so far back as in 1618. The name of the book was "History of Tythes." The author was John Selden. Perhaps the most remarkable book on the tithe, since Selden's, was "The Sacred Tenth," by Rev. Henry Lansdell, which was published in 1908. That book, however, was so voluminous, that it appeared necessary to print a synopsis of it under the title: "The Tithe in Scripture." This book, of about 170 pages, appeared also in 1908. It cannot be denied, however, that numerous splendid pamphlets and small tracts have had considerable circulation.

Here and there, during the last few decades, a book on "Giving" or "Stewardship" or "Tithing" would modestly make its appearance.

The subject "Tithing" is so great that it deserves much more attention and time than Christian people have in the past devoted to it. Fact is, many of our devoted Church people do not know what the word tithing means; neither do they know anything about the practice of giving the tenth.

Again there are people, who, when approached on the subject of tithing, fearing that too much might

be expected of them, will excuse themselves by saying, "Let us not talk about tithing, but let us talk about stewardship." They should be taught that stewardship is much more absorbing than tithing and tithing is in reality only the first step in stewardship.

*Study-Matter for Class Use and Individuals*

TITHING

1. In your opinion, has the Church laid the proper emphasis on tithing during the last three centuries?
2. Differentiate between tithing and stewardship.
3. Unless we remember that God owns everything, to what fallacy may tithing lead us?
4. In what way has the reluctance of people to give been a serious handicap to the advancement of God's Kingdom?

THE FIRST VERSE IN OUR CATECHISM

The very first Bible verse in the Catechism, is that ever important, but much neglected, advice of the Master himself: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Math. 6:33. It has already been said, in a previous chapter, that a conscientious application of this truth should be made in every life, as regards ability, time, physical strength and possessions. In this chapter, however, special emphasis is to be laid upon the teaching of the advancement of God's Kingdom through the instrumentality of

our earthly possessions. To a healthy mind it is readily conceivable, that God will not be satisfied merely with a consecration of a part of our time, ability and strength, but that He, the gracious Giver of all, rightly expects, that we also cheerfully consecrate to Him a reasonable portion of our money.

Let us be honest and acknowledge the fact that, generally speaking, the Church has not nearly performed her duty. The same must be admitted about the average Christian. If this is true—and it is true—then a remedy should at least be sought. When a body is sick the physician seeks after the cause of the ailment, next searches after a remedy wherewith to destroy the sickness.

One fault or ailment of the church is the reluctance with which people have contributed toward her enterprises.

We have been playing with pennies, nickels, and dimes too long. We should have been working with dollars and tithes. One great disorder or sickness of the Church will be corrected when people again and again receive instruction in stewardship, and when they are taught by word and example that to “seek first the Kingdom of God” includes also a surrender of a goodly portion of our income.

### *Study-Matter for Class Use and Individuals*

#### THE FIRST VERSE IN THE CATECHISM

1. Explain Matt. 6:33.

## WHAT IS TITHING?

Tithing is paying back to God the first tenth of our income. Yes, tithing is more than simply paying back to God the first tenth of our income: TITHING IS PUTTING GOD AND NOT SELF FIRST. Tithing is spending ONE TENTH OF YOUR INCOME FOR GOD'S GOOD CAUSES, for church, for poor, sick, even needy relatives whom you are not legally obliged to help, but whom, you believe, God expects you to help.

Tithing impresses me as being the only way by which it is possible to make even a partial report of our stewardship.

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## WHAT IS TITHING

1. Define tithing.

## THE PRE-MOSAIC TITHE\*

From the beginning man seems to have understood that a regular payment out of his increase, or income, was due his God.

"The tithe is not only as old as Eden, but universal with the race. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon, and to the south as far

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\*Anybody wishing to make a more thorough study of Sacrifices and Tithing should read "The Tithe in Scripture," by Henry Lansdell.



as Egypt, were tithing already in the days of Abraham. Dr. Adam Clark says: 'Almost all nations of the earth have agreed to give one-tenth to religious use.' The learned Grotius says, 'From the most ancient ages one-tenth was the portion due to God.' While Montacutius says, 'Instances are mentioned in history of nations that did not offer sacrifices, but none that did not pay tithes.' Herodotus, Xenophon, Pliny, Hesiod and others bear witness to this claim. MUST there not have been some divine origin for the practice?" (Alber.)

According to Lansdell's deductions in his profound study of early sacrifices, we might reasonably infer that the thank-offerings of "first-fruits" of Cain and Abel were then already, by Jehovah, expected to be equal to the tithe.

One expositor has said: "At the very birth of the race God established His right to say that a certain definite portion of man's income was His. The sin of our first parents that drove them from the garden of Eden was, to take of the portion which God had reserved for himself."

Is it not possible that God, who placed Adam into Eden, as his steward, had also given him information regarding the tithe?

"The prevalence of tithe-paying amongst ancient nations, quite apart, so far as we see, from the Bible, has, if possible, to be accounted for. If it was originally left to every man to give for religious pur-

poses merely according to his own inclination—that is, as much or as little as he pleased—then how should so many peoples have hit upon a tenth for God’s portion, rather than a fifth, or a fifteenth, or any other? Does not universality of this proportion point to a time when the ancestors of those nations lived together, and so derived the custom from a common source?

“If we may venture the hypothesis that God from the beginning taught Adam that it was the duty of man to render a portion of his increase to his Maker, and that that portion was to be not less than a tenth, then we shall see that the facts recorded in Genesis not only do not contradict such a supposition, but corroborate and strengthen it.

“In accordance with this theory, also, Abel’s fuller sacrifice was accepted; and so sacrifice and tithe-paying may be presumed to have continued all along the centuries to the days of Noah. Then, when his descendants built cities in Babylonia and afterwards became scattered, they would naturally take with them, among other primeval customs and traditions, the offering of sacrifice and tithe-paying. And thus would be accounted for, only a few centuries later, the existence of these customs as recorded in cuneiform literature on the tabets we possess, as well as the information given us about tithe-paying in the literatures of Egypt, Greece and Rome.”

—The Tithe in Scripture, by Henry Lansdell.



Abraham tithed, Jacob tithed, Moses tithed. It is to be remembered that Abraham, born in Chaldea, tithed hundreds of years before the birth of Moses. This fact counts as an argument, directed against the common criticism, that the tithe law is an antiquated Mosaic law, applicable only to Israel. I believe that it is a God's law, somehow, revealed unto man from the time of creation.

The laws of Moses simply included the law of the tithe. But some people will still insist that tithing was a principle taught by and to the Pharisees and Jews, and therefore is not to be applied to the Christian. A fair question to be addressed to such objectors would be: Of what importance then are the ten commandments and many other important rules to the Christian, since they also were originally given to the Jewish people? Deut. 14:22-27-28-29, we may read about even a second and a third tithe which Israel observed.

*Study-Matter for Class Use and Individuals*

THE PRE-MOSAIC TITHE

1. Outline the historic background of tithing.
2. Wherein did Adam's sin coincide with that of the unfaithful steward?
3. Account for the prevalence of tithing among ancient nations.
4. Advance grounds for the rejection of Cain's offering.
5. An objection made to the tithe is that it was introduced merely to help raise money for the temple. Refute this argument.

## DID JESUS ABROGATE THE TITHE?

There is no record showing that Jesus did abrogate the tithe, but on the other hand there are records of his favorable comment on the practice of tithe-paying. Furthermore, I invite your attention to the study of the fact, that the teachings of Jesus concerning giving in most cases, if not all, centered around such examples in which the gift or payment even by far exceeded the tithe. Mark 12:42-44 we read about the poor widow who gave 10/10.

When Jesus instructed the rich young ruler, He said to him: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me." (Luke 18:22.) In his treatise, "God's Twin Laws," Mr. Alber says: "Every case of giving mentioned in the new Testament is mentioned because it went beyond the tithe." In another teaching of Jesus in which He by far exceeds the tithe, He says: "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise." (Luke 3:11.)

Jesus, being a Jew, was expected to keep the laws of Moses. It can not well be believed under that circumstance, that Jesus did not himself pay the tithe. Jesus showed his sense of obedience to the law of Moses in many instances. For one, read Math. 9:4, in the connection of the healing of a leper: "Show thyself to the priest, and offer the

gift THAT MOSES COMMANDS for a testimony unto them.”

One of the most commonly adhered to laws among the Jews was the prompt payment of the tithe. The Pharisees and Scribes again and again attempted to accuse Jesus of breaking the Sabbath. Had JESUS made himself guilty of breaking any other weighty or insignificant law, without a doubt the ever vigilant Pharisees would eagerly and quickly have spread the news of CHRIST'S disobedience. We find no record of such an accusation. This argument seems sufficient proof for many that Jesus did pay the tithe.

The two commonly cited passages referred to by expositors maintaining that Jesus endorsed the tithe are: Luke 11:42, “Woe unto you, Pharisees, for ye tithe mint and rue, and every herb, and pass over justice and the love of God; but these ought ye to have done and not to leave the other undone.” And Luke 23:23, “Ye tithe mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done and not to leave the other undone.

Of JESUS, if of no other preacher, it can be said that He practiced what He preached. If Jesus said to others, “You ought to tithe,” then may we not conclude that Jesus also did pay the tithe?

Why should we give just that per cent? For reasons already stated, it is a definite and biblical start-



ing point (not necessarily the maximum), the one mostly adopted by earnest people practicing proportionate giving.

The eminent Christian gentleman, Robert Speer, says in "Proportionate Giving":

"We need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives. God never would have ordered it, if it had been a mere transitory matter; if it had not been for our good. He does not need tithes for himself. All ten-tenths of our wealth He can take away if He pleases. The principle of the tithe is needed by man. He made it clear, not as something for that time only, but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for him still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch, it was a principle that lay deep in human nature.

"There is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day. Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe."

No right thinking Christian will fall into the miscalculation that the other 9/10 is not also a trust, for it certainly is nothing less than that. Out of that portion, in reality, should come our free-will offerings. But aside from this fact it should be remembered that we have a stewardship to exercise over the other 9/10. All that we spend for our own maintenance, all that we keep and save, is to be governed by the principles of trusteeship and stewardship, for we are accountable to God for all.

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DID JESUS ABROGATE THE TITHE?

1. Did Jesus abrogate the tithe? Give arguments for your answer.
2. Explain the similarity between Sabbath law and tithe law.
3. Why give just ten per cent to God?
4. Why not limit our free-will offerings to the tithe?

WHAT IS TO BE CONSIDERED MY INCOME?

Many people, after giving due consideration to the matter of tithing happily decide to become tithers. For some of these the vexing question almost immediately arises: But what is really my income?

Mr. T. Kane, a pioneer in tithing, a man who perhaps as no other has made a study of the tithing principle for nearly fifty years, has this to say in his pamphlet: "How to Tithe and Why."

**“What Constitutes My Net Income?”**

“If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes. From this gross amount it is right to deduct, before tithing, all money paid for hired help, seed, feed, taxes, insurance, etc.; also the cash outlay for repairs on buildings, farm implements, etc.

“If you are a physician your net income is your entire income less your professional expenses, such as office rent, medicines, cost of keeping a horse or a machine, etc.

“If you are a lawyer, substantially the same rules apply as to a physician.

“If you are a minister, it is the total amount you receive less traveling and other expenses connected with your parish and ministerial duties.

“If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal, expenses.

“If you are a mechanic, employee and wage-worker in any capacity, whether by the day, month or year, your net income is your total income, less legitimate business expenses connected with your work, such as car fare, etc.”

As for my personal view on the matter, for myself,



as a minister, I consider all money that I receive, be it salary, inheritance, presents, interest—if there be any—profits on any kind of sales, if there be any, as my income. All that I would count as my income, and all of that should be tithed.

*Study-Matter for Class Use and Individuals*

WHAT IS TO BE CONSIDERED MY INCOME

1. How are we to calculate the net income of (a) a farmer, (b) a physician, (c) a clergyman, (d) a wage-worker?

EFFECTS OF TITHING ON THE TITHER

When an earnest person willingly becomes a tither he establishes as a life principle the habit of putting GOD FIRST. Greater spirituality is a result. The ultimate aim of all teaching on STEWARDSHIP must be directed to that goal.

The experience is general, that the 9/10 REACHES MUCH FARTHER than 10/10 ever reached before.

The tither sees greater opportunities for doing good. He becomes known in his community as a powerful example. Thus his leadership becomes developed.

Many a tither, who formerly conducted his own affairs in an entirely unbusinesslike way, through starting to keep account of God's tenth has to his

own satisfaction unconsciously established account-keeping for himself.

Lastly, let me mention this effect: GOD KEEPS HIS PROMISE AND BLESSES THE EARNEST CHRISTIAN TITHER GREATLY IN PERHAPS NEARLY ALL CASES, ALSO WITH TEMPORAL PROSPERITY! GOD MAKES HIM INDEED A GREATER SUCCESS.

*Study-Matter for Class Use and Individuals*

EFFECTS OF TITHING ON THE TITHER

1. Why does tithing tend to deepen the spiritual life?
2. From a purely materialistic standpoint, mention advantages of tithing.
3. Does fact bear out the contention that nine-tenths spent after tithing reaches farther than ten-tenths spent selfishly?

“CAN’T AFORD IT”

Perhaps the most common excuse generally offered by people, when approached on the matter of tithing, is: “Can’t afford it.” Thousands of happy tithers testify to just the opposite, namely: “I CAN’T AFFORD NOT TO TITHE.” Every-day experience teaches us that people unhesitatingly say that they cannot do a certain thing, even without ever making the slightest attempt to perform that particular task.

May I, AT THIS TIME, earnestly ask every reader,

man or woman, youth or maiden, boy or girl, prayerfully and earnestly to ask himself or herself, **Ought I Tithe My Income and Give It Toward God's Causes? May You Decide Now to Become a Happy and Willing Tither!** If you do so, without a doubt you also, as thousands upon thousands do, will experience joy and blessings in abundance, both spiritual and temporal; for the general experience is as one said: **"That Happiness, Christian Liberality, and Prosperity Go Together with Tithing."**

*Questions and Study-Matter for Class Use and Individuals*

**"CAN'T AFFORD IT"**

1. How may this most common excuse for not tithing be met?
2. Did you ever hear a tither say, "I can't afford to tithe?"

### CHAPTER III

## TITHERS FROM VARIOUS WALKS OF LIFE

People are like books, in so far as they influence others. Every book you read is bound to make an impression on you; whether good or bad depends entirely upon the nature and character of the book. Every person with whom you come into close acquaintance becomes an example for you, good or bad as the case may be.

That my readers may become influenced by godly-minded, board-minded, truly great and charitable examples, I call to your attention some of those who permitted God to use them, their talents and means, and whom God in turn has therefore truly made successful.

**A Rake Maker.** The United Brethren Church will always hold in high esteem the name John Dodds, the Rake Manufacturer, of Dayton, Ohio. John Dodds practiced systematic giving. He gave away one-tenth, and more, of his income from the beginning of his business life. He spent great sums of money in building churches, and in helping the poor. One of John Dodds' own sayings, well worth remembering, was, "The more I made, the more I gave; and the more I gave, the more I made."



**A School Teacher.** There was once a young lady, teaching in a country school. Her annual salary was \$200. At that early time of her life she had already adopted the habit of giving to God's good causes one-tenth of her small income. The person I refer to is Mrs. Russell Sage, who, as it is reported, has given away about \$100,000,000.

**A Judge in Kentucky.** Judge J. P. Hobson, Chief Justice of the Court of Appeals of Kentucky, and for many years a Presbyterian elder said: "The reason that most people do not tithe is that they believe they cannot afford it. It is with the greatest difficulty they get along as it is, and they do not see how they can spare a tenth. Many years ago, when my income was small and I had become involved in debt, it seemed to me I could pay nothing for the support of the church until my obligations were met, but my wife said this would not do. So after talking the matter over, we concluded to try tithing. The tenth of all I made was laid aside and put in a jar. To our surprise, all demands were met; the jar was never empty, the fund grew. We did not miss the tenth. Since then I have always tithed, and am persuaded that if people would practice tithing, few Christians, after trying it faithfully, would be willing to deny themselves the privilege."

**A Banker.** The Hon. Chester Ward Kingsley, banker, of Boston, was a tither from the time he began earning money. He was a Massachusetts

Representative and later a Senator. When he was a young man he was led to the conclusion that he should give to benevolences one-tenth. It was in the church to which he belonged that he came to that noble conclusion. He has given to good causes over \$500,000.

**A Nurse.** In the Epworth Herald of September 27, 1919, "Layman" writes: "Some fifteen years ago my then pastor, the late Dr. W. J. McCaughan, preached a sermon on tithing and asked for decisions. About forty signed tithing pledges. Among them was a trained nurse, who soon after was called to care for a patient in the country. About six months later the deacons, in counting the morning offering at church found in a plain white envelope six crisp \$10 bills. No one had the slightest idea where they came from. The next Sunday morning the pastor noticed this young lady in her accustomed seat. After the sermon he hastened down the aisle to greet her. Answering his questions, she said she had been home about ten days. Though nothing was said about the money, the mystery was solved. She told him that she had not been to church during her absence of six months. He knew that the usual wages of trained nurses were \$25 a week, \$100 a month, \$600 for six months."

**Another Banker.** Mr. John S. Kennedy, a banker of New York, who died in 1909, started in business very modestly. It is said of him that he was a tither



from early life. He carried a separate account for KINGDOM work. The heading of that account read thus, "Behold the tenth of all I give unto Thee."

Mr. Kennedy's business enterprises developed into immense proportions. His gifts to good causes exceeded \$25,000,000.

**Two People of World Renown.** Among the books of Queen Victoria were found account books in which several transactions show that one-tenth of the amount received was entered under "Benevolences."

It has repeatedly been said that the great statesman, Gladstone, practiced and advocated tithing throughout his life.

**Two Great Preachers.** In the beginning of his ministry John Wesley received only a very small salary. He then began to give away one-tenth of his income. When Wesley's salary improved, his gifts for church and benevolence also improved. He lived a very plain life so that he might be enabled to give the more to God's causes. He developed such a desire for giving that in the later years of his ministry he gave to good works over three-fourths of his income.

The subject of stewardship was not overlooked by the famous preacher and teacher, Spurgeon. He began to tithe early, but soon after decided that he would give away at least one-fifth of all his income. He carried out this resolution to the end of his life.

Think for a moment how much good these two men must have done, in addition to the great good they

did through their preaching, through the distribution of their money, as stewards of God!

**A Senator of Today.** Arthur Capper, now United States Senator from Kansas and formerly Governor of the same state, has become an example for many in well doing, through his attitude toward giving and tithing. It was in the First Baptist Church of Wichita, Kansas, that he pledged to tithe his income. It has been reported that over one hundred people immediately followed his example, also pledging their tithes to good and benevolent causes.

**Sophie Leitchenfels.** Thousands of Christian people of New York City knew "Sophie." She was a plain, hard-working woman. She was a member of Dr. Simpson's Tabernacle of the assembly known as "The Christian and Missionary Alliance." She was a happy Christian testifying for Christ wherever she went. Her wages were small, yet she spent most of them for the Lord's work. She has been the helper and rescuer of many a forlorn and almost despairing person. Her life was fully surrendered to the service of her Master.

Mrs. H. B. Gibbud, a Christian mission-worker of 174 Marion Street, Springfield, Mass., knew her from 1885.

"Sophie" died in November, 1919, after a useful life. Judging by a little tract which Mr. H. B. Gibbud wrote about her, she was a modern Dorcas, full of good works. As in the death-chamber of Dorcas,



"SOPHIE"



little children, big children, men and women of all classes, from the slums and from the fashionable ranks mourned at her bier the departure of such a godly benefactor.

Sofie Leitchenfels, that godly minded woman of New York, supported herself by the hard task of washing and schubbing—washing done with her own calloused hands, not with the comfort bringing electric washer.

This child of God soon exceeded giving the tithe. She gave to her Church and to charitable causes most of her earnings. She did it cheerfully, saying: "God lets me earn much more than my daily bread, and I expect to give most of my earnings back to Him in some way or another."

There was joy in that life that riches could not buy.

"There is a joy in doing good  
The selfish never know—  
A draught so rich, so pure, so rare  
It sets the heart aglow."

Sophie Leitchenfels 'lived to please God and to make unfortunate persons glad.'

Did you ever stop to think what joy you could bring into lives of little children who have not the comforts and luxuries that your own children have?

Will you open your heart and hand and let hungry children be fed, and oldish, smileless, funless little



faces be made to smile and grow like happy children's faces?

**Rev. George Bruce.** The Reverend Mr. Bruce is an influential Christian worker in the Presbyterian Church at Juneau, Alaska. In a letter he said, "To me personally, and my wife shares the same, tithing has been the greatest blessing of life. It is such a joy and privilege to give for the cause of His Church."

The influence of a pastor who tithes always bears good fruits. About half of the members of that congregation tithe. A very interesting example is a boy of that church. "He always drops in a tenth. In my Sabbath School Class he dropped in a dollar recently, saying: 'Just got paid for a ten dollar job this week.'"

**Alaska Indians Tithe.** The Rev. David Waggoner, also of Juneau, has a congregation of 60 Alaskan Indians. He has done more with those Indians than many a pastor has been able to do with his civilized Americans. In that Indian congregation of 60 souls, six persons tithe their income. I am sure that many a pastor in long established congregations envies Mr. Waggoner his accomplishments.

The same pastor writes: "We have noticed a marked spiritual growth in our tithers, and an increased giving. One man was practically cheated out of a whole summer's income through dishonest partners. He feels that the Lord helped him into another



MR. GEORGE E. HAYS



position which supports his family, and this due to his honoring God with his substance. The tenth has been kept up in the midst of adversity."

In this particular church the natives have again and again wondered how it came that even the little children of the Waggoner home contributed toward the Church. It was told to them. "We give from our Tithe." It has been said that this fact is responsible for the tithers which that Church has. There also example has done more than discourse.

**George E. Hays.** Mr. Hays, president of the Louisville Seed Co. has been prominent in Louisville business circles since 1900 and is one of the most active laymen in the denomination in the South.

He has held and still holds many positions of honor and distinction. He is a trustee of the Georgetown College of Georgetown, Ky. He is a member of the Walnut Street Baptist Church, in which he holds the position of deacon and is also teacher of the Baraca Bible Class. Mr. Hays is also a member of the Board of Trustees of the Kentucky Baptist Hospital, and one of the moving spirits in soliciting the funds for that organization. He is also a member of the Board of Trustees of the Hope Mission, on West Jefferson Street, and a member of the Executive Committee of the Southern Baptist Convention, one of the largest Protestant bodies in the world. He is one of the big men of Louisville and the South who are

giving their time and experience to the causes of Christianity and Humanity.

In a letter to me dated Oct. 3, 1921, he wrote:

"I have been a tither for about twenty-three years. First, became interested by reading in a county paper an article on Tithing written by J. P. Hobson, who later became Chief Justice Hobson of the Kentucky Court of Appeals.

"My income when I commenced tithing was \$30 per month. The largest single subscription that I have made was \$32,000, pledged to the Baptist 75 Million Campaign to be paid over a period of five years.

"God has blessed me wonderfully."

The church to which Mr. Hays belongs is wonderfully prosperous, due largely to his faithfulness and stewardship principle. He was perhaps the only tither in that Church for years and years. But he believed in it and he talked it and he trusted God about it. His church has 1300 members. Due chiefly to the combined effort of Mr. Hays and his Pastor, that Church has won 350 of its members to tithe their income. It was apportioned to raise \$150,000 for five years for mission and educational work at home and abroad. That congregation oversubscribed, making it a total of \$161,000.

Bear in mind that, 23 years ago, George Hays had a salary of only \$30 a month. He must have a good salary at this time or he could not subscribe \$32,000 in a five-year period for Baptist Mission work. That man has become a great success.



Reader! Can't we have a George Hays in your Church in several years from now? If so, some of you must start to tithe a small salary now.

“One-tenth! and dost Thou, Lord,  
But ask this meager loan  
When all the earth is Thine  
And all we have Thine own?”

We see that perseverance in teaching tithing ultimately wins out.

**Rev. Ralph S. Cushman.** Mr. Ralph Cushman, author of several splendid books on Stewardship and Tithing, who was appointed secretary of the Stewardship Department for the Centenary of the Methodist Episcopal Church, deserves much credit for the progress made in the Methodist Church, in convincing people that tithing, when practiced cheerfully, brings rich blessings.

His experience, told in the little pamphlet, “The Story of the Geneva Church,” should prove helpful to all who read it and wish to make their Church stronger and better.

Mr. Cushman is correct when he says: “Stewardship is the New Testament message for the present hour. It is more than tithing, but tithing will put the first teeth into Stewardship.”

*Study-Matter for Class Use and Individuals*

## TITHERS FROM VARIOUS WALKS OF LIFE

1. Give illustrations of seven prominent tithers.
2. Do you think Sophie Leitchenfels represents a type or is she merely an isolated case?
3. Give reasons for your answer.
4. What lesson may we learn from the Alaska Indian members of Mr. Bruce's congregation?
5. Why is tithing contagious?
6. Does the fact that Mr. Hays tithes have any connection with his phenomenal success in business?

## CHAPTER IV

### TITHERS I KNOW

It has been the writer's privilege to become personally acquainted with many tithers during the last five or six years.

In this chapter I do not refer to the hazy past, but to the present, relating experiences of tithers with whom I am personally acquainted.

The acquaintance with Christian tithers does one good—for tithing is good, since it is **PUTTING GOD FIRST**. Do you wonder then, when I say, those people are **SUCCESSFUL**. Their lives corroborate the biblical promise: "Bring ye all the tithes into the store-houses, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3,10.

**R. E. Diffendorfer.** In a recent conversation with that well known and efficient Christian worker, Mr. R. E. Diffendorfer of New York City, I asked him his opinion on tithing. This is what he said: "I make the Tithe an acknowledgement of the fundamental relationship of man to God, to each other and to things."

**The Rev. H. Lee McClendon.**    **The Rev. H. Lee**

McClendon, formerly pastor of Calvary Baptist Church of Cleveland, Ohio, but now living in Chicago, found great joy and blessing in tithing. He not only tithed his income, money profits, etc., but he exactly measured and tithed the value of whatever he received. If some one gave him a cake or a pound of butter, he would estimate the market value of that gift and then pay over into his tithe urn, cash equal to the tenth of the value of the particular article.

Once he was given sufficient money with which to make a trip to Texas and back. Naturally he tithed the amount before he undertook his journey.

He said to me: "I have always feared that some day a congregation would present me with an automobile. In that case I would be embarrassed, for I would not know wherewith to pay into my tithe urn one tenth of the value of the machine."

That man evidently has not much of the world's goods. But people of that character, type, and trust have joys and blessings which the world cannot offer nor buy. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also." Matt. 6:19-21.

**Mr. James L. Sayler.** We say the sun never sets,





MR. JAMES L. SAYLER





but shines continuously somewhere in the universe. As the sun exercises a life-giving influence even when we fail to see it, so a good man's book often influences people while the author himself has no knowledge of it, even while he pursues his regular duties as a business man in his office.

This is true also of Mr. James L. Sayler, tax attorney for Halsey, Stuart and Co., Inc., a bond investment house, of Chicago, Illinois.

Mr. Sayler, a graduate of the Cincinnati Law School and the University of Chicago, well known among leading business people of Chicago and other cities, has written an exceptionally interesting little book on "American Tithers."

Some of the persons from various walks of life, referred to in his book are:

Bankers: John Stewart Kennedy of New York City, Chester Ward Kingsley of Boston, and Jay Cooke, financier of the Civil War.

Manufacturers: Founder of the Baldwin Locomotive Works, John H. Converse of Philadelphia, John Dodds of Dayton, Ohio, and Thomas Kane of Chicago.

Merchants: William Christie Herron of Cincinnati, Isaac Rich and Alden Speare of Boston, Senator John MacDonald of Toronto, John T. Huyler of New York, and Robert Hamilton, a Canadian lumberman.

Lawyers, Editors, Ministers, Educators: John Peyton Hobson of the Kentucky Court of Appeals, Daniel Sharp Ford, proprietor of the Youth's Companion, Rev. Joseph Parker, a London Minister, Edwin Holt Hughes, Methodist Bishop, Harry Pratt Judson, president of the University of Chicago, John F. Goucher of Baltimore, and James Roscoe Day, Chancellor of Syracuse University.

Some leaders in Industry: Morris K. Jesup of New York, William E. Dodge of New York, and John D. Rockefeller.

Mr. Sayler is not only a much respected business man but also a Churchman of envious qualities, a member of the First Presbyterian Church of Chicago.

Mr. Sayler believes that Tithing is one of the fundamentals of a lasting success, and that it is the true financial method for securing the funds to carry on the great work which lies ahead, not only in the American churches but in the missionary, hospital, sanitary, educational and religious work demanded of us, at home and abroad.

Mr. Sayler's little book "American Tithers"\* throws much light on the subject of Stewardship and Tithing and has helped many a person. It should be read by all persons interested in the subject treated in this volume.

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\*Published by the Methodist Book Concern, New York and Cincinnati.



MR. JOHN HAMILL  
"The Blacksmith Missionary"





**John Hamill.** Tithing is contagious. The following story, like many others, illustrates this fact.

John Hamill lives in Cleveland, Ohio. He is known by his church people as the Blacksmith Missionary. He used to be a blacksmith. He now is engaged by the East Ohio Gas Company to look after the repairs of trucks and autos. A number of years ago he contributed only \$5 to \$6 annually toward his church treasury. His vision has grown. He heard a sermon on Tithing. He began to tithe.

He told me about two years ago, that within the last twelve months he averaged an income of \$43 a week, amounting to \$2236 a year. Out of that he gave to his church, missions, and God's good causes between \$700 and \$800. And he gave it cheerfully.

No, he did not inherit money! He told me that every dollar he ever had, he had to work for.

No, he is not a single man, who has no cares but his own! He is a married man and has two children, depending on him for support.

Mr. Hamill is supporting a missionary in Africa, Miss Gertrude Bowyer. This young lady tithes her meager income. She gave me the picture of two of her black converts. The one is so happy about the Christian religion that he gives one-tenth to God's work; the other gives one-seventh.

The church to which Mr. Hamill belongs has a

membership between 300 and 400. That congregation is paying the entire expenses for seven missionaries, in different countries.

Have you a John Hamill in your congregation?

Reader! Can't you become an example for others in your church, as John Hamill did in his church?

**Gertrude Bowyer, Missionary in East Africa.** Love for God and the joy in the Master's service prompted David Livingstone to live in solitude and deprivation instead of in luxury.

I know a young Christian tither in Africa, Miss Gertrude Bowyer, whose life, possessions and talents are consecrated to God. Only the Master knows how much blessing, cheer and sunshine she has already sent into dark Africa. The following words express her own view on tithing and serving the Lord.

"My own personal testimony is this, that it pays spiritually, temporally and every other way to give not only a tenth of all I get to the Lord, but all that is possible, but I have learned that before my gifts can be accepted I must consecrate MYSELF to Him. I would no more think of using any money that I received without first taking out a portion for the Lord than taking from my neighbor's house money which did not beong to me."

Miss Bowyer related the following to me about Ibulahimu Miliangu and Timoteo Mabula.



MISS GERTRUDE BOWYER



**"Ibulahimu Miliangu\*** is a Christian black man in East Africa. He is also a teacher of the Word of Life among his own people, the Basukuma tribe. According to II Cor. 8:5, he first gave himself unto the Lord, who by the Holy Spirit taught him then to give himself unto us by the will of God. Now he receives from the Evangelistic Fund a monthly allowance of seven Rupees, which is about \$2.45 in American money. One day a letter came to us from him enclosing two Rupees for the Lord and requesting that those in charge keep back one Rupee each month to help send the gospel to other districts. It is admitted that this man prospers in his Christian life and in everything to which he puts his hand, because of the Lord's blessing in his life.

**"Timoteo Mabula** is also a man of God and a teacher among his own people. Though he is a son of Ham, his heart has been washed white by the blood of the Lord Jesus Christ. In one of our Sunday morning services this man gave a little exhortation on giving. He said that unless one gives from the heart he will receive no blessing. Some were in the habit of waiting until Sunday morning and then begging a few cents from their neighbors to put in the offering, just simply for show. They were thus giving that which was not their own and

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\*The author of "Three Greater Successes" is personally acquainted with every person mentioned in the chapter "Tithers I Know," with the exception of Ibulahimu Miliangu and Timoteo Mabula.



which cost them nothing, and of course could not realize any blessing in their souls. He himself sets apart one-tenth of his meager allowance for the Lord, and so always has something to give when the opportunity presents itself; and also has clothes and food when others have not. Just a glance at his bright face would convince any one of his deep joy in the Lord."

**"Layman" — Thomas Kane.** Persistency will win. This assertion has proved true in business, education, learning, art, and religion.

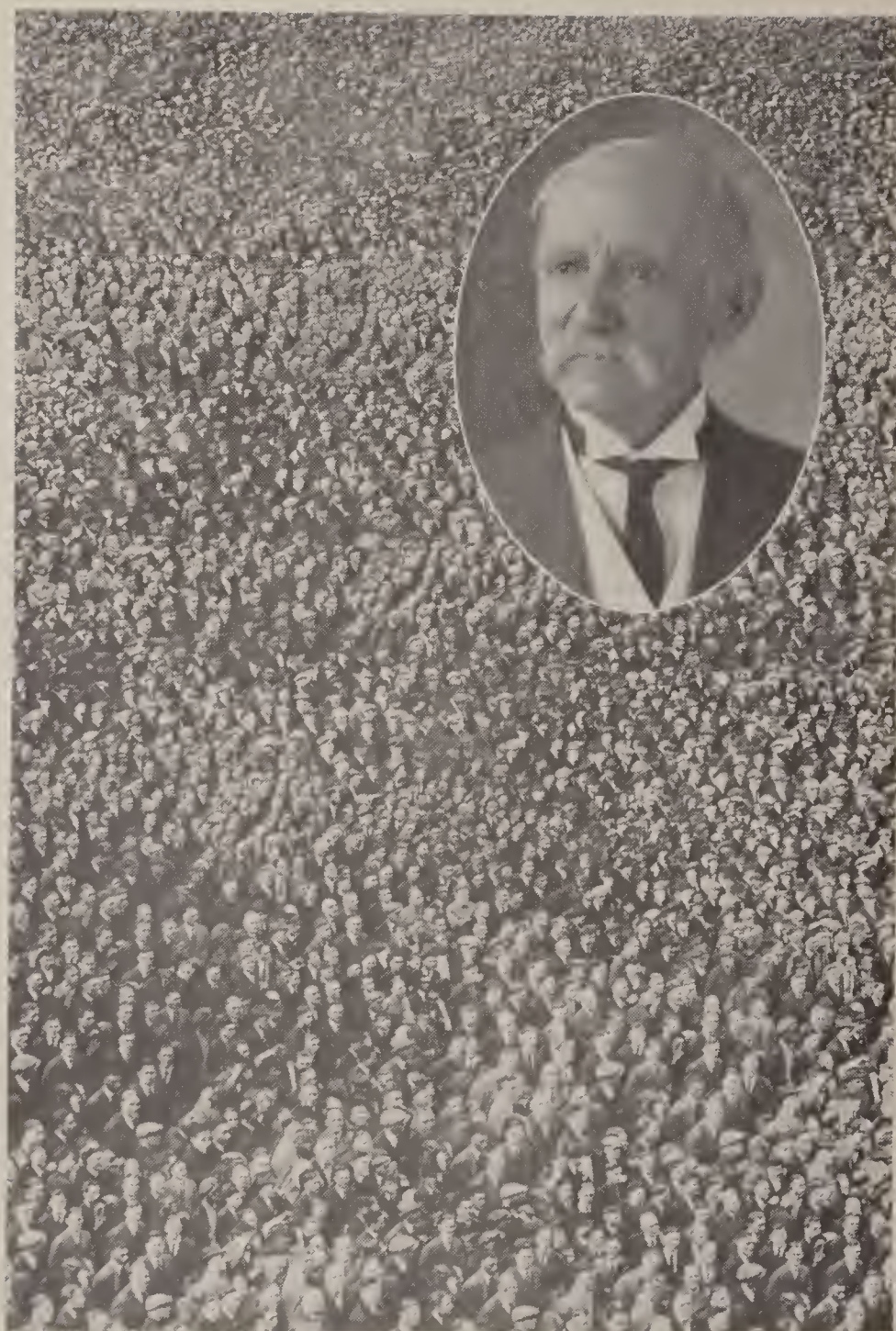
For forty-six years Mr. Thomas Kane, generally spoken of as "Layman," has taught tithing to millions of people; and what is better, he has convinced thousands upon thousands.

The writer is personally acquainted with Mr. Kane and can testify with Mr. Brummit that he who has harped on the one string "Tithing" for over forty years has not soured, but is the "sunniest, kindest of men, with a wide range of interest." It has been a real inspiration for the writer to know this persistent, energetic, earnest, devoted teacher of "Tithing."

There was a Columbus who gave to us America.

There was a Luther who persisted and with the help of God brought forth the Reformation.

There is a "Layman"—Thomas Kane—who has influenced denominations, churches and individuals



MR. THOMAS KANE  
Who Has Taught Millions





to reckon with God and to give God His portion. This man has caused rivers of Gold to flow into church treasuries and mission fields where before only drops were noticed.

Thomas Kane has sent showers of blessing into thousands of congregations and homes and into perhaps millions of individual lives, through his stewardship and tithing literature.

According to the judgment of men who have promoted Stewardship and Tithing propaganda it has been generally conceded that Thomas Kane has been persistent in teaching "Tithing" and that his efforts, more than any other person's, have paved the way for greater financial enterprises in the Church of Jesus Christ.

Due chiefly to this pioneer in tithing 91,058,100 pages of Tithing Literature were sent out during the five years from Jan. 1, 1917, to Dec. 31, 1921.

For years Mr. Kane has maintained an office in Chicago, from which he has sent out Tithing tracts at less than the cost of printing.

The present office of The Layman Company is at 35 North Dearborn St., Chicago, Ill.

Through Layman's Tithing Literature\* many a Church has received a new vision and many a person has become a happy partner with God.

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\*Write to The Layman Company for free samples of literature.

**S. D. Gordon, Author and Speaker.** Mr. S. D. Gordon, that meek yet singularly effective and influential speaker, well-known author of "The Quiet Talks," made the following statement to me:

"The tithe is really a recognition that all we have belongs to our Lord and is to be held in trust for Him. Without question tithing conscientiously reacts blessedly on one's personal life; and it releases in the aggregate, vast sums to make Jesus known to men."

Mr. Gordon, while considering one-tenth the starting-point in stewardship for himself, is not satisfied to give God so small a portion. He far exceeds the tithe.

**Honorable Jesse A. Baldwin.** Hon. Jesse. A. Baldwin; a man well known, honored and respected by multitudes of Chicago's best citizens, and equally appreciated outside of Chicago, a man who has served his people in rectitude and fortitude, said to the writer recently:

"I believe in the system of supporting religious work by systematic tithing:

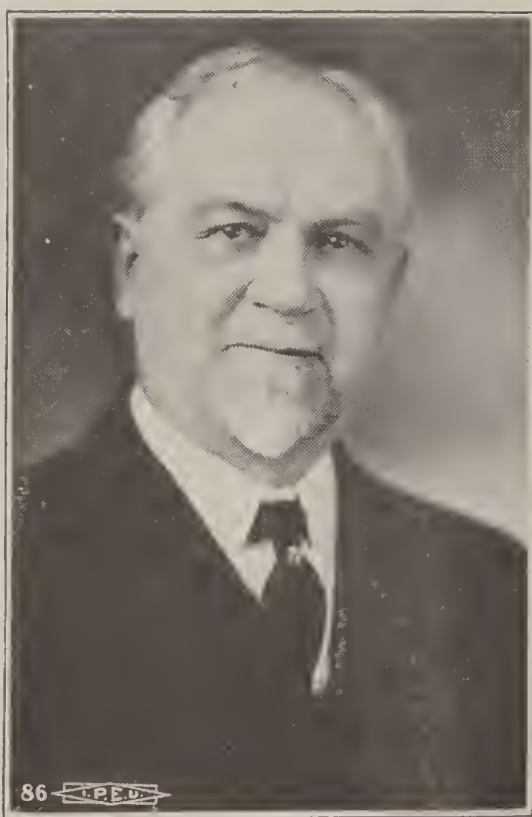
"(1) Because it gets results. If we can get the religious people of the land to give one-tenth of their income for religious and benevolent work, the financial problems of our churches and missions will be solved.

"(2) Because it enables expenses for religious





MR. S. D. GORDON  
Author of "The Quiet Talks"



HONORABLE JESSE A. BALDWIN,  
who served as Judge of the Circuit Court in Chicago  
for twelve years.



and benevolent work to be borne proportionately; each person has an opportunity to do his share. If adopted, the churches would be able to meet all financial obligations, instead of being, as they often are, delinquent and unbusiness-like.

“(3) Because it is flexible. If prosperity comes, the individual contribution and responsibility are greater; if misfortune or unemployment overtake one, his financial responsibility will be less.

“Perhaps, however, the strongest argument in favor of tithing is that, being regular, it develops the habit of systematic giving, and, like any other Christian or non-Christian practice, it is strengthened by use. The recognition by Christian people, generally, of the fact that the great call for religious and benevolent work cannot be met without the co-operation of religious people, is of vital importance.

“Lastly, in over forty years that I have practiced tithing, it has been a growing and continually increasing pleasure to me to contribute to the various religious and benevolent objects brought to my attention; and, like other habits which grow in strength by continued practice, it becomes easy and perfectly natural to give, not one-tenth merely, but much more, making that a minimum.

“The adoption of the principle of tithing by me is due to the active influence of my friend, Mr. Thomas Kane, of Chicago, who, under the title

'Layman,' has done more in the way of developing Christian giving than any other ten men I know. Through him, my attention was called to the matter, and I have always been grateful to him for the satisfaction the practice of tithing has given me."

The writer knows that, while Judge Baldwin started with giving to God's work one-tenth, he soon far exceeded the tenth in his contributions and gifts.

**Fred W. Ramsey.** Sixteen years ago, at a religious meeting at the Cleveland Y. M. C. A., I was privileged to meet an enthusiastic young Christian business man.

Perhaps no Protestant minister in Cleveland could truthfully say, "I don't know that name, Fred W. Ramsey."

Fred W. Ramsey has been, so to say, in the lead in many great united church programs, and has always taken special interest in the annual Protestant Lenten services conducted in Cleveland.

He yearly extends an invitation to all Protestant ministers of Cleveland, to enjoy a day of retreat and communion with God, and Christian fellowship, at his beautiful summer home near Gates Mills.

Mr. Ramsey has been superintendent of one of the largest Sunday Schools in Cleveland, that of the Calvary Evangelical Church. But let me give you a glimpse into this man's business career.

He was placed at a bench and given his first job—sorting a box of bolts and nuts—at the Cleveland Metal Products Company. From that time his rise was steady until he became President of the Cleveland Metal Products Company, which has had one of the largest payrolls in Cleveland. From this position he retired in February, 1922.

In 1918 and 1920 Mr. Ramsey was a vice-president of the Cleveland Chamber of Commerce.

For several years he has been a director of the Cleveland Trust Company.

He is serving his church in a business capacity as a trustee of its educational institutions at Naperville, Illinois.

This gentleman, although only 42 years of age, retired from the presidency of the Cleveland Metal Products Company so that he might devote more of his time to religious, civic, and humanitarian activities. Mr. Ramsey is of the opinion that men who think to acquire wealth and prominence, retiring at the age of 65—75, and hold out the promise that at that late time of life they will devote their accumulated wealth and the rest of their energy and life in doing good, have the wrong plan.

He believes that men should thus give themselves while yet in the freshness and best power of life.

Perhaps one fruitful source of Mr. Ramsey's Christian success and business success is to be found



in the fact, that he was a very cheerful tither. He has told me himself that he has found much blessing and great joy through tithing.

**Glenn Long.** It has been a general experience in Christian circles that cheerful tithers are always also the best Church members and most interested Church workers.

Glenn Long, a young man (about 31 years of age) employed in the railway mail service and living at 6641 Normal Blvd., Chicago, an elder of the Englewood Christian Church, Stewart Avenue and Sixty-sixth Place, devotes about one half of his time to mail-service work. The other time belongs to him.

He told his pastor, "I am willing to spend my free time at the Church office and in Church work outside. I could do other work for pay, but I prefer to do good, and this is one way in which to do it."

Mr. Long said to me about Church finances, "There is no other way than this tithing in handling the Lord's money and being on the square."

**Mr. R. K. Wilson.** Mr. R. K. Wilson, a railroad man and a member of the same Church as Mr. Long, told me the following story:

"Fifteen years ago when I married, my wife and I had \$50. That was our whole wealth and property. We resolved to tithe the \$50. We have tithed ever since. The Lord has surely prospered us."

Will the readers please pardon my personal reference?

About a year ago a pastor, returning one of my questionnaires on tithing, remarked in his letter: "I wonder if all ministers who preach tithing are tithers themselves?"

I certainly think that, if not all pastors, then at least those who preach tithing should be tithers.

Not to leave anyone in doubt as to my personal practice, I make this statement.

I have been in the ministry since August, 1905.

With the exception of about eight or ten months in these seventeen years, I have cheerfully tithed all my income.

I can truthfully say that the practice has been a source of inestimable joy to me. God has blessed me spiritually and materially because of it. I regret only that out of the seventeen years eight or ten months were, spiritually and materially, like a desert compared to an oasis.

I started to tithe when my salary as a pastor was inadequate to pay for the necessities of life. Through the goodness of God, however, it was made possible for me to sell books and teach. Thus my income covered expenses. I never had great luxuries, but God never yet let me want. His goodness and His blessings are always increasing. I hope to tithe or to do better as long as I live.

It would be easy matter to continue relating the experiences of dozens and dozens of other tithers, but my fond hope is that the testimonies of the persons mentioned in this chapter may be sufficient—that they will move every conscientious reader prayerfully to try tithing for himself and thus to “prove” God, “if he will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

A very direct means to the highest kind of success is that of obedience to the eternal law of God.

You may expect truly to become a greater success, spiritually and otherwise, if you learn to take God at His word. Mal. 3:10: “Bring ye all the tithes to the storehouse, that there may be meat in my house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.”

“Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.”

The experiences of the persons referred to in this and the foregoing chapter have been the same as those of thousands of others—“There is that scattereth and yet increaseth.” Proverbs 11:24.

“He which soweth sparingly shall reap also spar-

ingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

Cheerfully to tithe is nothing less than to be a partner with God. To be a partner with God leads to success.

Can my reader imagine what streams of blessing the tithers herein mentioned have already sent out into the world through their material contributions? What a world it would be if all did likewise! Will you?

*Study-Matter for Class Use and Individuals*

TITHERS I KNOW

1. Discuss Baldwin's argument in favor of tithing.
2. Compare the testimonies of the various tithers.
3. Wherein are all agreed?
4. What does this prove?
5. Can you give any valid reason why you should exclude yourself from this class of men and women who truly derive the greatest joy out of life, and who experience God's blessings in so abundant measures?





## PART II

### CHAPTER V

# GOD'S BUSINESS PLAN VERSUS MAN'S FOR THE CHURCH

The church has been awarded the distinction of being the greatest and loftiest institution on earth.

She has, however, been derided because of the indifference and smallness with which many of her members have been satisfied to handle her affairs.

Perhaps not the least cause for the church's inability to grapple effectually with the gigantic problems which she should solve, has been one undeniable fact. Generally speaking, men and women have begrudgingly, stingily supported the greatest institution on earth, God's Church.

Many business concerns have gone bankrupt, simply because no strict system of business accounting and bookkeeping was adhered to. The method of "money came, money went" brought failure.

You would deem him a poor business manager, storekeeper, or contractor who would not conduct his work along the line of strict business methods. Yet people fail to apply system and good common sense in financing the greatest business on earth—the Church of God.

It is high time for us as reasonable people to get

away from the silly idea that, as soon as we speak of adopting more business-like ways to carry on and to finance the work of the Church, we sin, as some would say.

I think greater sinning has been done by letting the Church and God's work be financed in unbusiness-like ways.

I really believe that more damage has been done to God's holy institution—the Church—by the meager financial support which many give it, than has been done by the writings and lecturing of all prominent agnostics and infidels together.

Many persons admonish that business methods must be kept out of the Church, since it is the institution of the most high God.

Let me say to such objectors: Yes, the Church is the institution of the most high God. But God is a God of order.

He has been displeased, yes, even grieved, long enough, over the fact that people are willing to look upon nearly every undertaking on earth in a business-like way, excepting the Church, which many are willing to let run on in a haphazard, easy, lethargic way.

God is a God of order and of business. He has prescribed throughout His word the business methods to be used.

“Upon the first day of the week let every one of

you lay by him in store, as GOD HATH PROSPERED HIM, that there be no gatherings when I come." 1 Cor. 16:2.

"Bring ye all the tithes into the storehouse that there may be meat in mine house." Mal. 3:10.

Your local Church will be a success to the extent that your members are good Christians. If they neglect prayer, many blessings will be absent in the Church.

If they "rob God," as Scripture puts it, by giving only sparingly, stingily and unwillingly, then God's greatest blessings will likewise be withheld.

Now and then we express our appreciation and self-satisfaction concerning the work the Church of Christ is doing on earth. But how lamentably little is being accomplished, contrasted with what Christ expects His Church really to do.

No one has a right to criticize the inadequacy with which the Church moves on until he or she has become a payer of a tenth to God's causes.

### *Study-Matter for Class Use and Individuals*

#### GOD'S BUSINESS PLAN FOR THE CHURCH

1. Do you believe in a business plan for the Church? Reasons for or against.
2. What, in your mind, is the greatest obstacle in the way of progress for the Church today?
3. Is the Church becoming too materialistic or are we simply making it more efficient?

## VACATION, RECREATION, EDIFICATION AND EVANGELIZATION FOR ALL ISRAEL.\*

God had a wonderful plan for financing His Church. He had a wonderful plan for maintaining the brotherhood idea of mankind in the great feasts of the Jewish people.

He had a great plan, also, for making possible to all mankind, rich and poor, recreation and vacation, recreation being combined with religious feasts and gatherings.

All this He planned; all this could have been carried out. The entire world could have been evangelized long before now if mankind had kept up the practice of the first, second, and third tithe, inaugurated by Jehovah.\*\*

But alas! Idolatry, selfishness, avarice and covetousness of mankind have postponed the evangelization and christianizing of the world. Let me be optimistic enough to say, that mankind has only postponed the great program of God.

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\*The reader would spend time very profitably in reading Mr. Arthur Babbs' book, "The Law of the Tithe."

\*\*The first tithe was for the maintenance of the religion of God and for Temple expense. The second tithe was to be spent yearly in traveling, for lodging and living expenses while staying at the feast at Jerusalem. Thus the people were enabled to keep up friendship and acquaintance. The third tithe was a love tithe, which provided an outing, a vacation with a spiritual program, once every third year, for every person, richest and poorest alike, throughout the entire holy land. God had a fine plan. Man has forgotten God's plan.



O Reader, O Church, awake from thy Slumber!  
Give God his share!

The church of God must regain her God-designed place and importance. The Christian in the local church and the church as a body must learn and confess as never before, that treasures upon treasures have been withheld from God—treasures which God wanted spent for the spread of His doctrine, His Kingdom, and humanity's betterment.

The Church lacks blessings because she lives in open disobedience to God.

When the Christian Church goes back to the forsaken way of God's own choosing of financing His Kingdom affairs, then—and not before—will she be overwhelmed with joy over God's promised blessings and her successes. Mal. 3:10.

Many of our personal failures and many of our Church failures and defeats came because we robbed God of the tithe. Did you rob Him?

### *Study-Matter for Class Use and Individuals*

#### VACATION, RECREATION, EDIFICATION AND EVANGELIZATION FOR ALL ISRAEL

1. Why does God want us to tithe? Describe the O. T. plan of tithing.

#### THE OLD WAY OF PAYING CHURCH EXPENSES

The foregoing chapter pictured the good methods used in the old days of the Bible for maintaining God's temple and for supporting God's religion.



The term "Old Way" used in this chapter refers, however, to the bad method in vogue even as recent as our own generation.

When I was a boy, living in Chicago, I attended a Church fair. I saw a man buy a ticket for a round at the dance. Next I saw him go where all kinds of drinks—hard and soft—were on sale. "Come here," he called to the women, men and young folks. "Come here! I'll treat you. Let's have a good time. It's for the Church and for the Lord's cause."

Sidney Gregg says in his book:

"Some Churches have gone to such extremes that they have turned the place of worship into an entertainment resort and a house of merchandise.

"They have relied upon such plans for so long that the members know very little about genuine free-will giving.

"Many of them prefer to spit at a crack in the wall, at ten cents a chance, and try their luck with a grab-bag, or pay for tickets to a freak entertainment gotten up by the women, rather than give their money outright. Something must be offered in return either to eat, or to laugh at, before they will 'contribute'."

Reader! Can God be pleased with such methods for supporting His Church treasury? That is mocking God. Can He be pleased with such methods? No! never—never! But God loveth a cheerful giver.

I am glad to state, that it seems as if in general people have realized that the "claptrap—restaurant—ice cream—sideshow" method of raising money is detrimental to spiritual life and a hindrance rather than a help to the finances.

I agree that conditions are better in our day than they were twenty or thirty years ago—but they are still far from being good.

Asking the church to refrain from money-making socials, should not be misunderstood as asking the church not to function in a social way.

Certainly we should have sociability and social gatherings among the people of the church and community. Socials should, however, not be held for the purpose of raising money.

Every congregation should have a yearly budget for current expenses and also for benevolences and missions. In the budget for the local church, reservation should be made of an adequate sum with which to pay for all orderly social functions.

If this were done, the church people could have very pleasant entertainments, socials and enjoyments, and the argument would never arise: "Oh, they are in need of funds; therefore they want to sell us a little ice cream, supper or such."

Is it not a denial of the statement, that we love the Church and God's Kingdom if we support it by sales, socials, shows, etc., instead of with free-will offerings and tithes?

Besides the funds from the illegitimate sources mentioned above, a purer tributary has also emptied into the Church treasury. That was the old-time Church dues.

The head of the family, the father would pay \$3 or \$4 or \$5 or \$6 or \$10 toward the Church treasury annually. That was considered the family's financial Church obligation. The father paid that small sum for himself and the entire family. Often there were four to eight children in the family, some of them wage-earners. But according to the old custom all were exempt from obligations as long as father paid a few dollars in Church dues yearly.

It is ridiculous that in our enlightened day anyone still should be satisfied to consider \$5 to \$10 as respectable Church dues even for people of small means—as ridiculous as it would be for people living in our cities today to be satisfied with the little old lard lamp or tallow candle instead of the electric light, or to ride on Fifth Avenue in a cart drawn by oxen instead of an automobile.

Oh yes, some have improved on the \$5-to-\$10 standard; some have doubled their contribution. But that also is, figuring with our times and circumstances, as much out of proportion and of reason as it would be for a farmer to use the old-time flail instead of the modern threshing machine.

To put it mildly, as regarding Church dues and Church and Kingdom supports, many people are hun-

dreds of years behind the times in their small way of figuring. They are in a deadly sleep and it is high time for them to wake up.

Is it a wonder that congregations are often considered hopeless, lifeless organizations?

God never meant it to be so. People through their selfishness, ungodliness and stinginess have brought about this condition that provokes criticism and ridicule from the lips of scoffer, scorner and unbeliever.

We are still considering the faulty old way of securing funds for the Church and Kingdom. Neither the barbarian method of Church fairs, chances and shows, nor the meager Church dues, have supplied the needed monies. Some other way must be found to raise funds.

### *Study-Matter for Class Use and Individuals*

#### THE OLD WAY OF PAYING CHURCH EXPENSES

1. What is the old way of paying church expenses?
2. Why was it popular?
3. Why is it falling into disrepute?
4. What can you say for or against it?
5. Why are some congregations considered hopeless?

#### SPASM-LIKE GIVING

Perhaps a furnace of the Church needs to be repaired, the organ needs attention, or coal for the winter must be laid in. The pastor is authorized by his Church council to make a plea: Since our funds



are low and we need to have a little repairing done, etc., we ask you members to bring an extra offering for this purpose on the coming Sunday.

Sunday comes. The collection is found wanting. The repair has not been contracted for. On the next Sunday the pastor repeats his plea. In this spasm-like way the little amount is finally secured.

The repairs are made. A few months pass and other needs arise. Again the shepherd of the flock must step before his people, nearly begging for another collection. The wealthy twist in their seats uncomfortably. One whispers to his neighbor, "It is too bad, this begging never stops." At the same time a poor washwoman in another pew makes a vow to God that she will give a goodly share from her little hard-earned means.

The writer agrees with the wealthy man: It is too bad, this begging never stops!

O wealthy man or woman—begrudging, stingy Church-member! Remember "the Lord sits over against the treasury" and notes the size of each one's contribution. Learn then from the plain washwoman to give a goodly portion of your wealth to God the giver and possessor of all things. Remember it is not at all reported that the rich man in the gospel ever did any great wicked deed—but it is plainly shown that, with all his wealth, he never did much good. That was his sin, and he was damned and lost.



“It is too bad, this begging never stops.”

It will never stop till people accept God's way of financing the Church and charitable and humanitarian enterprises.

*Study-Matter for Class Use and Individuals*

SPASM-LIKE GIVING

1. What is meant by “spasmodic giving”? Why is it to be condemned?

THE NEWER WAY OF PAYING

To bring about helpful changes in the Church seems exceedingly hard. People often are slow to recognize the virtue of any innovation.

Certain groups of church people not so very long ago considered it almost sacrilegious to have an organ or similar instrument in the church. But today we know that the church organ is not only tolerated, but that the worshippers are actually helped by it in their devotions in coming closer to God, and that therefore, God is pleased by its use.

The weekly and duplex envelope system was an innovation in the church, which was treated with no less dread, fear and prejudice than the sin-marked church organ.

Today perhaps the greater percentage of congregations in christendom use and praise this newer system for raising church and missionary funds.

Some folks fought its installation with hate and prejudice, as one would fight against real vice and heinous crime. Even such opposers are now reconciled to the fact that it is a help to the Church, to the Kingdom of God, and to each individual who uses the weekly envelopes.

I have never yet heard of a single congregation which, having inaugurated that system, did not speak highly of it.

Multitudes of church secretaries and pastors have voiced their unanimous opinion, happily admitting, that the system enabled the congregation easily to pay all expenses and to make a fair contribution toward denominational missions and benevolences.

If my reader belongs to a congregation which has not yet adopted the weekly and duplex envelope system, by all means use your utmost influence to have it adopted. It is certainly a great improvement over the old system of paying a few dollars Church dues once or twice a year.

*Study-Matter for Class Use and Individuals*

THE NEWER WAY OF PAYING

1. Give a detailed discussion of the merits of the envelope system.
2. How would you undertake to convince one opposed to it of its value?

## THE BEST AND MOST SUCCESSFUL WAY OF PAYING YOUR SHARE TOWARDS GOD'S WORK

The writer is of the opinion that before many decades the present good weekly-envelope system will be looked upon as antiquated and just as inadequate money by fairs, barbarian method of raising church money by fairs, chances, shows, etc., is looked upon.

In twenty or thirty years our present complimented, truly helpful, weekly-envelope system will probably, it is true, still be in use. But it is my belief that the weekly envelopes, when then thought of as containing the small amounts that they enclose in our days, will then be considered as much out of date as the old way of fathers paying a few dollars annually for the whole family.

But what then is to happen?

The same kind of weekly envelopes should be permitted to those who want them. But the amount to be placed in them is to be vastly larger than now.

How is this change to be accomplished?

By concentrated effort on the part of the leaders of all churches to enlighten and educate all church members on the subject of stewardship and tithing.

The best way of paying all church and Kingdom expenses is to have the members pay goodly sums out of the tithe of their earnings.

Even today some church-member tithers keep a

special checking account, no longer using the weekly envelopes, but mailing to their church treasurers a monthly check—in some cases checks of more than one hundred dollars.

It is not unreasonable to believe that the day is coming when all congregations, that do not teach and practice tithing will be considered at least a little out of date.

Some churches originally opposed the church organ; many churches once opposed the weekly envelope system—but countless numbers have now accepted both.

The teaching of the tithe principle will be vigorously and vehemently opposed by short-sighted congregations, while the alert wide-awake church is joyfully welcoming the innovation.

The sooner your church starts, the better for it.

### *Study-Matter for Class Use and Individuals*

#### THE BEST AND MOST SUCCESSFUL WAY OF PAYING YOUR SHARE TOWARD GOD'S WORK

1. What is God's way of having money raised for the Church?
2. Why does not this plan meet with universal approval at once?



## CHAPTER VI

### ADVICE TO MEMBERS AND ORGANIZATIONS

#### ADVICE TO CHURCH COUNCILS

We cannot get away from the fact that the Church must be managed in a business-like way.

The fact that every congregation has a Church Council, also called Church Board, to look after the business of the Church, demonstrates this argument.

Every big business, every bank, etc., has a governing board; so has every Church. It must be so.

The members of a bank board or any other worthwhile business are carefully chosen; not everybody and anybody will do. Certain requirements and qualifications must be met before a person can be admitted into such a board of directors.

Here let me impart a bit of kind advice to present Church board members.

The desire of any right thinking Church board member should be to serve his Church and the Kingdom of God in the greatest and most helpful way. If that is not your desire then you should not be a member of the council.

Next, remember that it should be the desire of every right-thinking Church-board member to have



with him only such men on the Church board, as unselfishly want to serve their Church and the Kingdom of God in the greatest, most helpful and effective way.

An indispensable qualification of a good Church-board member is a positive belief and trust in God and Christ.

A good Church-board member is also a praying person.

“By their fruits ye shall know them.” God alone knows our hearts and thoughts.

But now accept the next bit of kind advice.

Another indispensable qualification of a good Church-board member is this: That he be a cheerful, liberal giver.

It is the author's opinion that the first indispensable qualification, namely, a positive belief and trust in God and Christ, has not been met by a great percent of the Church-council members, since there are so little fruits.

“Wherefore by their fruits ye shall know them.”

“Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.” Matt. 7:20-21.

This leads us back to the consideration of the second indispensable qualification of a good Church-

board member; namely that he be a cheerful, liberal giver.

The writer believes it to be an undeniable fact, that many great and God-willed tasks of the Church have never been performed, for the simple reason that many leaders of the Church, many Church-board members throughout the world, have stood in the way of progress and success through their unwillingness to give and to have others give liberally and cheerfully.

Many pastors could make the same statement that I make regarding the poor and the rich in the church.

In all my ministry I have not yet found four poor persons who objected to the amounts the church expects from her members. But every now and then a comfortably situated or wealthy person will offer excuses something like this: "The Church is asking too much. The poor people don't like it; they can't afford it; they must not always be asked to make contributions for various causes."

Not in all cases, but in most, the persons talking in this way are hypocrites, caring very little about the poor (like Judas, Matt. 26: 8) but thinking only about the church expense as far as they themselves are concerned. They hate to give, and under the mask of speaking for the poor, they try to escape paying toward the Kingdom work themselves.

If you, a member of a Church board, reading

this chapter, are an unwilling, begrudging giver, I plead with you that you beseech God to give you grace, and a new heart, made willing to give cheerfully and abundantly.

A stingy Church-board member is a millstone on the neck of the congregation. He does harm instead of doing good.

Careful and prayerful meditation on the following texts should be helpful to Church-board members, in leading them to recognize God's will.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

"That they do good, that they be rich in good works, ready to distribute, willing to communicate.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

"Ye cannot serve God and mammon." Matt. 6:24.

"God loveth a cheerful giver." II Cor. 9:7.

Good advice to Church board members would be that if they are not already, they should become, cheerful, liberal givers.

My reader must not misunderstand me when I speak of liberal, willing giving.

It is not necessary that every Church-board member give large sums. Not everybody can do that. His income may be small.

One thing, however, should be expected of everyone; namely that he give cheerfully and liberally, according as "God has prospered him." Even if his income is small, he should give from it a good percentage.

General experience teaches that the man of small earnings is much more ready to devote to God's cause a definite percentage of his income than the man of larger earnings.

My final advice to every Church-board member is, that he prayerfully consider the question:

"It is not unfair of me to withhold from God even so small a part of all my income as one-tenth?"

After prayerful consideration, decide henceforth to be a happy cheerful tither.

After you have made the happy decision use tactful yet earnest methods to help to lead every Church-board member likewise to become a happy cheerful tither.

Only then can we rightly hope for more successful Church work, when the so-called leaders really lead.

### *Study-Matter for Class Use and Individuals*

#### ADVICE TO CHURCH COUNCILS

1. What kind of men should the members of the Church council be?
2. Why is it absolutely necessary that they be liberal givers?
3. Why are many of the Church's tasks never done?



## ADVICE TO CHURCH MEMBERS

Church members should never do destructive, but always constructive, work.

They should attempt through patient teaching and good example to lead others to become cheerful givers. The members must even tolerate avaricious, covetous, stingy people in their Church.

But remember, they should be careful not to put covetous, avaricious, stingy persons into office. A stingy person in the Church of Jesus Christ is like a rotten egg in a basket of eggs. He may spoil others.

My advice to the members of every Church is this:

Search out in your congregation men who are sincerely Christian, not only in words and often in meaningless prayers, but also in deeds—men who love to give to God's causes. Then when the time comes, elect such men into your council or boards, so that the Church of God may go on achieving one spiritual success after another.

The same advice should apply concerning all officers and leaders, and all other organizations of the Church, such as Sunday School, Ladies' Aid, Young People's, Christian Endeavor, Brotherhood, Bible Class, Choir, etc.

It is only just and fair that you likewise, as an individual, prayerfully consider tithing and become



a cheerful tither yourself if you are not already a giver of the tenth.

The Church of God would be overwhelmed with blessings, spiritually and materially, if you and every member of the Church would willingly, unbegrudgingly consecrate the tithe to God.

*Study-Matter for Class Use and Individuals*

ADVICE TO CHURCH MEMBERS

1. What is the duty of every Church member in regard to electing a Church council?
2. Why are so many churches not showered with blessings from above?

THE PASTOR'S SALARY.

The pastor's salary is a much discussed topic. Perhaps the topic has been most discussed by people who do not mean well to Church and pastor. Had it been discussed more by well-meaning, earnest Christians, the best workers in the church, then, perhaps, such a discussion would have effected not only better salaries for preachers but without a doubt also greater and more effective work for the Church of God. By this last statement I mean just this: In thousands of cases the pastor's salary has remained shamefully small, not because the people meant to be unkind, but simply because they were thoughtless and never earnestly inquired

into the needs and legitimate desires of their pastors.

But whether it resulted from this, that or another reason, generally speaking the pastor's salary has remained shamefully small.

If it happened in your Church that your pastor's salary remained too small, then you and the good members of that congregation should get busy and discuss the inadequate salary problem. But do not stop with the discussion, as some do. Do the decent thing and have your pastor's salary advanced, not merely by a few dollars but by a very substantial increase. "For the laborer is worthy of his hire." Luke 10:7.

Mr. Paul Bellamy, writing in the Cleveland Plain Dealer in January, 1920, on the topic, "Clergy's Pay Falls Behind Lay Standard," brought forth some remarkable statements and data, from which I cite.

"On the whole the Protestant Church has been rather more successful than any secular institution that occurs to mind in getting \$10,000 men to work for \$1000 a year.

"But it is a task which grows constantly harder, and those best qualified declare, one which speedily will become impossible, without the creation of a brand-new understanding of the problem among the laity.

"Minister's salaries in money have notoriously

not kept pace with the 100 to 200 per cent rise in price levels for commodities since 1913.

“In proof of this statement could be adduced a dreary procession of figures covering practically all Protestant denominations. But consider these figures of the Methodist Church, just worked out at the Interchurch offices in New York.

“Between 1880 and 1919, according to the government census, the per capita wealth of the United States, or the average amount of wealth held by every man, woman and child in this country, has increased from \$870 to \$2,404, or roughly 200 per cent.

“As contrasted with this, the annual per capita contributor of Methodist church-members for ministerial support has increased in roughly the same period of years from \$4.25 to \$5.30, or approximately 25 per cent.

“Two hundred per cent, against 25 per cent, Pretty rough on the minister, is it not?

“The result of this inadequate salary is, that the church is daily losing men it cannot afford to lose from its ministry, men of ability and of ideals, but whose common manhood forbids them longer to impose upon their wives and their children such paralyzing sacrifice as these salaries mean.

“Young men of promise are not coming into the ministry in such numbers as required to keep the

church at its present strength, to say nothing of an advance.

“It is believed that there are thousands of congregations in America which have never raised their minister’s salaries because they have not had a proper common-sense, business relation with their preacher. A leading characteristic of some of the most spiritual men among the clergy is that they give little thought to their personal affairs until an unexpected accident jars them into realization that they have been starving their families for years.”

The writer of “Three Greater Successes” is not speaking for himself when referring to inadequate salary, for while he is not over-salaried, nevertheless he is so salaried and for several years has been so salaried, that he is not really in want.

But he is actually acquainted with worthy ministers most abusively under-salaried.

May I make my plea therefore for my pastor-brothers in the ministry throughout this and other lands.

Many ministers consider it below their dignity to ask for an advance in salary. Many would starve before asking for an increase.

But reader, in all reasonableness let me state, that if a congregation is too stupid to know what its duty is, then a man must either ask or leave



the field, unless he is unjust to himself and to his family.

It is either on account of stupidity or ignorance or—to be more mild and courteous—on account of lack of common business sense, that many congregations let their pastors suffer with a small salary.

These conditions must cease if the Church of Christ is not to suffer.

An Evangelical pastor of good standing sold \$15,000 worth of Delco lights and fixtures one year in order to enlarge his income sufficiently to support himself and family. Is it right that a minister's efforts should thus be divided? The full time of the best minister is only enough for what needs to be done in a fair-sized congregation, and yet congregation after congregation so under-pays the minister that he must seek outside sources of income.

Who suffers? Not only the minister and his family, but the congregation also. For the work of church cannot be done well if the pastor must perform other tasks whereby to maintain himself and family. He cannot do the Church's work unless he is freed from financial worries. An old saying may teach some thoughtless church people a valuable lesson. "A hungry horse cannot do its work." If a horse cannot, I pray you, tell me, how can a man?

It is a sin for a congregation able to remunerate



its pastor well, to let him exist on an inadequate income.

A young pastor who was at the seminary with me and now lives in Indiana, served a small congregation for some time. The church was well able to pay him a living salary. No move was made by the members to advance his salary, although he needed it very much. Finally he resigned his pastorate.

"Why do you want to leave?" asked a prominent man of the church. "Don't leave us, stay with us!" he continued. "If it's on account of insufficient salary say so; we will give you more." But the young man abided by his decision, saying: "I have resigned; nothing can keep me now. You might have suggested that in these past years. It was not my place to ask for it; I never would. It's too late now."

Many congregations make that unpardonable mistake to their own detriment.

"Ignorance of the law excuses nobody." Ignorance and thoughtlessness do not even excuse a congregation. It is high time that churches learned a lesson.

Shortly after I entered the ministry, a well-meaning man of my little church came to me: "Reverend, I know you are going to the pastoral conference next week. I hear you are to give the sermon. Reverend, please don't feel offended about what I want to do, will you?"

I said I thought I would not.

"Pastor, will you please take this." He stretched out his hand with several green-backs. I hesitatingly asked, "What is it for?" The good man said, "Reverend, please don't feel offended, take it and buy yourself a new suit of clothes, before you go to conference. I want the minister of our little church to be just as well dressed as the others are."

I refused to take the money saying to my well-meaning friend: "I'll go to conference with this suit. It's good enough; it is the best I have and the best I can afford. If it is too shiny, I expect to buy one later on, but not with the money donated to me by you. If you think I need better clothes, then please tell the congregation to raise my salary."

But it is not only the thoughtlessness and ignorance of congregations that causes the pastor's salary to remain shamefully low.

Often it is so on account of petty jealousy or of downright stinginess on the part of the members. That offense is much greater than that of thoughtlessness or ignorance; it is unpardonable. Churches guilty of such behavior call upon themselves God's wrath and curse instead of His smile and blessing.

Many a good minister's family goes through life dwarfed, children only meagerly educated, minister and wife bashful in society because they are humbled since they cannot entertain as others can, for

lack of funds. They are humbled because they have nothing to give to humanitarian causes though their heart aches to give and be charitable. Oh, the sin that churches are committing! Oh, the sin that begrudging, stingy church members are guilty of!

“Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.” Matt. 25:41 and 45-46.

Pastor L. H. Streich, now secretary of the Brotherhood of the Evangelical Synod, once told me the following story.

“A Jewish Rabbi, after addressing a men’s meeting, inspected the church auditorium and, Jew-like, asked what salary was paid the pastor.

“Fifteen hundred dollars,” was the reply.

“What do you do with all that money?” asked the Rabbi, jokingly.

“What do **you** get?” asked the pastor.

“\$4000,” replied the Rabbi. “ My girl secretary gets \$75 a month and my cantor gets \$2000 a year,” he added.

“Who’s the cantor?” asked the pastor.

“Oh, he reads and leads the liturgy; I only preach

in the service. You see," he added in explanation, "the cantor is not a college educated man, but he has a good voice; so he gets only \$2000. If I had known you get only \$1500 I would have told those men downstairs a thing or two. You pastors ought to get together and demand more if your people cannot see it themselves. Why, an ordinary working man gets more than \$1500 a year."

Ten years ago a doctor asked me what my salary amounted to. I said it was then about \$1000. He laughed. "How do you live on it? Why, the very first year I practiced medicine, being unknown and having very little to do, I earned twice as much as you earn now, and that was years before you were in the ministry."

My cheeks were flushed. I turned the conversation.

Not long ago I showed a visiting classmate a church on Euclid Avenue, Cleveland. The janitor took us through every room. It was not the most aristocratic church, either.

As we were leaving, I asked the janitor what salary the church was paying him. He answered as if making an excuse for the congregation's thoughtlessness: "Well, just now they are paying me only \$2000 a year."

I think that the reader agrees with me in the statement that innumerable churches are put to



shame when they think of that janitor's salary contrasted with the miserable pittance offered their pastor as a salary—a man who has spent years in preparation for his calling.

It is nothing less than shameful how many congregations underpay their pastor.

I am of the opinion that no church has the moral right to expect a pastor to serve even a small congregation at a salary less than \$2000.

And how about larger churches?

In that same proportion they should pay. If the congregation is twice the size of the smaller church, two times two thousand (\$4000) would not be too much.

If I am imformed correctly the larger congregations often act the most shamefully. A four to six thousand dollars pastor's salary would not be out of reason for congregations numbering from 800 to 1200 individual members.

I know this figure startles some of my readers. Truth often does. The first question many would ask is: "What would a minister do with \$6000 a year?" A similar question was asked of my father who 45 years ago was to receive a salary of about \$20 the month. He took his meals at the home of a farmer of the congregation. Father always paid bills promptly. His small allowance was held back. When he asked the treasurer for it, that thought-



less man asked, "Well, what are you going to do with your money? Where do you intend to invest it?" Perhaps he did not know that the wealthy farmer where father ate his meals was expecting \$3.50 for each week's meals.

But come back to the newer question. "What would a minister do with \$6000 a year?" First answer to yourself this question—"What would any honest man outside of the ministry do if he received \$6000 yearly?" Most assuredly if he were decent he would live decently and pay all his bills promptly. He would educate his children and pay for that. Perhaps he would save some of it for a rainy day. If he were honest and decent he would also spend some of it for others who really needed help.

The minister with \$6000 annually would do similarly. If he were the right kind of a minister I think he would start with giving a certain portion—one-tenth, or perhaps \$1000 to \$2000 towards God's causes. The rest, no doubt, he would need for himself and family.

I am reminded of a question put to me by a young minister some time ago. It was this: "Do you think a minister ought to tithe?" I said, "I certainly think he ought to tithe. But I certainly also think that your congregation ought to be decent enough to pay you a salary which would enable you to give toward Church, missions and other good works,

just as much as the average liberal giver of your church gives.”

It belongs to ancient history, to consider a minister as a cheap skate or a pauper. He has a right and a duty to give liberally. That church sins which makes him a pauper, and deprives him of one of the greatest joys of life—that of giving freely and abundantly.

To quote Arthur V. Babbs, in “The Law of The Tithe”:

“In fact, if all the depredations that are now being shamelessly committed on the treasuries of heaven, if this modern robbery of temples were stopped, there would not be a missionary bishop, nor a field secretary of any society whatsoever, nor a preacher of the Gospel anywhere, who would be compelled to beg, often in humiliation, for the money—their’s by right, or their society’s by right; and they would be so well supported that they would not be falling out of the ranks, as many of them do now, broken in body and in brain because of needless and harassing anxiety about money. It is the cupidity and greed of the church, and annually thousands of brilliant men, men who, in other lines of business, could have made princely fortunes by a few strokes of their pens or a few manipulations of money in a legitimate market. The stingy policy, which makes it impossible for the average minister

to replenish his library to the extent of one hundred dollars' worth of new and fresh books every year, compels him early in life to become intellectually a waning star, and to "pass the dead line at fifty." There would be no dead line in the ministry if the ministry were supported, as God meant it should be, by the only financial system He has ever given to His Church. The miserable pittance offered to the average minister by a wealthy church insults and degrades his manhood."

"God meant, in giving His tithing system to the Church, that religious things should be managed, systematically, decently, and in order. Paul means just that or he means nothing; and when God gave the Church of the Theocracy (Democracy) a tithing law, He provided the best system of Church finance that has been devised in the whole history of man."\*

The cause for small salaries was not exclusively to be attributed to the laity of the Church, but in some measure bishops and church leaders in the past had a little share in the guilt. A false modesty led even some of those leaders to think that a minister's spirituality would wane, if he found himself comfortably situated, or partly so, if he were not continually in vexation about the payment of the most necessary bills.

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\*The Law of the Tithe," by Arthur V. Babbs, p. 40 and p. 44. The Fleming H. Revell Co. Used by permission.



That thought was welcomed by some of the laity, and only strengthened their wicked avarice and stinginess. That trend of thought reminds me of the ascetics who would walk on pebbles in their shoes, or remain for hours daily on a tiny platform elevated directly under the scorching desert sun, or starve themselves, taking only so much food, that they would not directly suffer death.

All this the ascetics did, believing that God would be pleased by such denial and deprivation.

Willing sacrifice and cheerful abundant giving is acceptable before God. But want and torture generally undoes and unfits one for useful God-designed service. Such things are heathen and barbarian, and should not be tolerated among God's people.

Mr. Harvey Reeves Calkins in his book "A Man and His Money" offers some interesting information on inadequate salaries in early days.

"There was Russell Bigelow, whom Bishop Thomson described as 'a perfect gentleman,' who preached with such majesty and thought and such beauty of diction that his audiences 'were well-nigh paralyzed beneath the avalanche of thought that descended upon them.' Of him a chief justice remarked, 'It is one of the greatest regrets of my life that I did not know him better; we were a wild people when he was among us and we never duly appreciated him.' And yet Russell Bigelow, the Bishop Simpson of the



first Methodists, and absolutely needed by the church in those crude frontier days, turned broken-hearted from the ministry, which he loved with such passion, to provide bread for his wife and children. He died in extreme poverty, neglected and alone.

“There were Caleb Boyer and Ignatius Pigman, of whom Bishop Whatcoat said he had not heard their equal, except those masters of world-Methodism, Wesley and Fletcher. There was Edward Dromgoole, whose practical wisdom prevented the disruption of the early societies and made possible the organization of Episcopal Methodism. There was Ira Ellis, of whom Ashbury himself said he had ‘abilities not inferior to a Jefferson or a Madison.’ There was William Phoebus, ‘skillful in administration, deeply read in the Scriptures, a bold and independent thinker.’ And what shall we more say? There was James Cromwell, Jonathan Forrest, Lemuel Green, John Hagerty, all of them members of the Christmas Conference of 1784, which saw the birth of the birth of the Methodist Episcopal Church. And yet these ordained ministers of God, all of them, and scores, and hundreds of others besides, were compelled to withdraw from the active ministry of the church whose altars they had builded!”\*

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\*From “A Man and His Money,” by Harvey Reeves Calkins. Copyright, 1914. Pp. 91-92. Published by The Methodist Book Concern. Used by permission.

Let me in concluding this chapter make this plain statement. If the local church is to become a greater success she must do many things.

One thing of the many, she must remunerate her pastor fittingly.

She must shut her ears to the small talk of people who always through their littleness of mind hurt the progress of the Christian Church, when they cry out, "Well, I don't see why the minister should have a salary of so and so much; why, that's more than the average working man earns."

I agree with all who say that the minister is no better in one sense of the word than the most common member of his church. Even the plain member has a body and soul. So has the minister. Both minister and member of church need to be fed, clothed and sheltered. But here is the difference!

Many a person belonging to the Church has no great social obligation; the minister has. He needs to entertain, and that takes money.

The average Church-member has no real need for travel. The minister must spend considerable in travel, visiting conventions, institutes, etc. It is almost imperative in his kind of work.

The average Church-member needs much less money for clothing than does the pastor. Of the pastor it is expected that he shall always be neat and well dressed.

The daily paper and perhaps one or two favorite magazines constitute the reading expense for the average member of the Church. The minister in order to keep "brushed up" must subscribe to many magazines and periodicals, and in addition should buy many books in the course of each year.

Did you ever think in a businesslike way about the superannuated minister?

The average orderly business or professional man, hopes when he must retire, to live on what he saves from the time he started in business till his retiring time comes.

How about the minister? So far experience has taught that there have been only very, very, few pastors who had a salary enabling them to save enough to live on when they would retire.

If it is fair for any ordinary professional or business man to expect to save enough through secular business earnings, to live on, when he retires, then I ask my reader to settle this question in his mind:

"Is it less fair for a servant of the Church to hope to earn enough through his work to support himself and family and also to save enough to live on in his old age?"

No honest person, using good judgment, can answer this question with "No."

Why, then, treat the pastor as if he had no right

to live decently and comfortably now, and as if it would be a sin were he to save for old age.

If your church is to be a greater success she should teach and practice larger giving, stewardship and tithing.

If even only forty per cent of your Church members would tithe, all your financial problems would soon be solved.

*Study-Matter for Class Use and Individuals*

PASTOR'S SALARY

1. Why should the pastor have an adequate salary?
2. What stands in the way of that in most cases?
3. What are some other reasons why pastors must labor for pitifully small salaries?
4. How would you go about to bring in better conditions?
5. Have you done all that needs to be done in your own church?
6. What way would you suggest as the best means of raising the pastor's salary to a higher and more nearly decent level?





## CHAPTER VII

### TITHING CHURCHES WHICH HAVE SUCCEEDED

In a previous chapter many examples of individual tithers were given. In this chapter let me relate the experiences of several tithing congregations which have succeeded.

Let it be said at the outset, that only a small number of churches will be mentioned, although I could mention many, many more that would be as helpful and as convincing. To my mind the examples here mentioned are of such a nature that any church-member reading them should be moved, at least to the desire of having his congregation also start a tithing campaign.

Chiefly with that hope in view the second part of "Three Greater Successes" has been written.

**The Rev. Joseph Cooper** of Brockton, Mass., wrote the following interesting statement in February, 1921.

"My membership is 850. The number of tithers who signed cards is 95. Tithing personally gives me great joy.

"Our income for both current expenses and benevolences is the largest in the history of the church.

I never knew it so easy to get money for every legitimate demand.

“The tithers are back of every good movement.

“I have one official who gives far more than the tenth. I should say it is more than three-tenths of his income.

“I look upon the tithing of the income as the secret of our success. This has been the happiest year of my ministry, and never did we have more harmony or co-operation in the church.

“Tithing has solved the financial problems of the church and by doing so has helped very much in solving many other different things in a large church.

“I have another official who with his wife has tithed ever since their wedding day. In spite of everything the Lord's portion has never been defaulted.

“Our tithers constitute the very backbone of the spiritual as well as the financial support of the church.”

### CHURCHES IN SOUTH AMERICA.

Pastor Ernest N. Bauman is pastor of a Methodist church in Junin, Argentina, South America, a city with a population of 30,000. Besides being pastor of that church he has a circuit of four towns. In 1921 he made the following statement:

“Just lately we have, under the auspices of the Methodist Centenary Movement, begun a tithing and stewardship campaign, and this has given excellent results; in many churches over one-fourth, in others even one-half have become tithers; there are also churches here which have done even very much better than that. Some have more tithers than members, and some have from 80 to 90 per cent as many tithers as members.

“Tithing is bound to revolutionize the whole future of our Mission in this country, for heretofore we were so very dependent on the home-church; but I am sure that from henceforth there will be a tremendous change in this respect.

“In short, this church, as many others, has been revolutionized by the tithing campaign and we hope never to go back to former times.”

THE ENGLEWOOD CHRISTIAN CHURCH AT  
STEWART AVENUE AND SIXTY-SIXTH  
PLACE, CHICAGO.

Mr. Glenn Long, of the above-mentioned church, reported to me that in the year ending September 30, 1921, his church, including the Bible School, had a budget that totaled approximately \$21,000. Of this sum about one-half was absorbed by the expenses of the local church and Bible School. The other half went to other uses.

According to Mr. Long's statement shortly before this report, the congregation numbered from 600 to 700. This number included many children.

Though the officers of the congregation could not definitely state the number of tithers, Mr. Long said it would be safe to say that there were between 80 and 100 who happily and conscientiously tithe all they receive.

Dr. C. G. Kindred, the pastor, has taught tithing to his people. Mr. Thomas Kane in an article on Tithing said the following about the congregation: "There are in Chicago 29 churches and missions of that denomination. During the 14 years from 1903 to 1917 the Englewood Church, not the largest or the strongest, gave to City Missionary work more than 60 per cent of the total contributions of all those twenty-nine churches."\*

#### THE METHODIST CHURCH OF EAST BRIDGE- WATER, MASS.

At the time when Pastor C. A. McPheeters served the congregation of 73 members about 75 per cent of them had become tithers.

A successor to Mr. McPheeters wrote him as follows: "The same spirit of giving is prevalent; about \$1100 has been raised this year outside of the regular local expense budget."

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\*From "A Tithing Autobiography," by "Layman."



An older member of the church reported: "There never was such a spirit of optimism in our church."

The former pastor, Mr. McPheeters, concluded his remarks thus: "This is the experience of a church that struggled along for years, paying a low salary, laboring under the handicap of a debt and running behind each year. Today all debts are off. The church is in good repair, a living salary is being paid and the church, centrally located in a small New England village of four thousand people, is looked upon as one of the most wide-awake and thrifty churches of that section."

Fifty tithers in any church will surely make a church become more successful and better known.

WALNUT STREET BAPTIST CHURCH,  
LOUISVILLE, KY.

The Rev. Finley F. Gibson, pastor of the Church, wrote to me not long ago this valuable truth: "My tithers are the most spiritual members of my Church."

It is the church to which Mr. Hays belongs, about whom you have read in a foregoing chapter—a congregation of about 1300 members, including many children.

The Church has been apportioned to pay \$150,000 toward the Baptist \$75,000,000 fund for mis-

sions and educational programs, over a period of five years.

Mr. Finley's church has over-subscribed, making its subscription \$161,000.

The Epworth Herald of January 29, 1921, in "Tithers Corner,"\* printed the following extract from the Rev. Finley Gibson's letter to Dr. White, secretary of B. Y. P. U.

"If our pastors were wise, they would hammer on the tithe. We have three hundred tithers in our church. Finances never give us any trouble. We have raised the past year for missions and current expenses without any effort whatever over \$50,000. Tithing has done this.

"You will be glad to know that our Sunday School is now running over six hundred every Sunday and that the Church is packed morning and night. Prayer meeting is over 250."

#### THE GENEVA CHURCH

Much has been said and written about the Geneva Church.

Several years ago the writer expressly made a trip to Geneva, New York, so that he might convince himself about the actual conditions of that much spoken of organization, the Methodist Episcopal Church of that city.

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\*"Tithers' Corner" in Epworth Herald is conducted by "Layman."

What I had heard before and what has been written was corroborated by my own observation.

Mr. Wilson C. Moyer, the president of the Tither's Association of that congregation, gave me my information.

The congregation had built a beautiful church. Various unforeseen conditions terminated so unfortunately that after completion of the structure the congregation had a debt of \$80,000 to \$82,000.

At that time there were only 700 to 800 contributing members in the congregation. This number even included many children as young as 10 to 12 years.

The congregation certainly was in straights.

The Rev. Ralph Cushman, who took charge of the Church after it had been built, studied over the situation and declared to his church board that the situation would require heroic action.

The pastor had courage. After picturing the condition of affairs as they were, he asked the church council of 25 members whether they would, to save the church, give God for the Church one-tenth of their income. Twenty-one of the twenty-five pledged themselves immediately. Then a tither's association was started. These men with the pastor at the head planned to go before the people of the church to ask them to do likewise.

On the first Sunday when these courageous, willing Christians made their plea to the congregation,

one hundred and twenty stepped before the altar vowing to give to their Church and causes outside of their Church, one-tenth of all they received.

The interest among the people grew; the tithers' association grew steadily for weeks and months.

Besides paying off installments on the debt, thousands and thousands of dollars were needed yearly for current expenses and benevolences.

The people began to smile instead of frown.

Many were obliged to draw on their savings-accounts in order to meet their pledges. But no work was too great or too hard for willing people.

In 1917 the congregation had already enrolled 300 tithers.

The big debt was being diminished more and more. Money for the big church expenses and missionary benevolence was being brought forth at the same time.

In September, 1920, Mr. Moyer wrote me that the debt would soon be down to \$41,000 or less. He added:

"We find that the thirty per cent of membership (tithers) pay about two-thirds of all bills."

"Our next year (1921) is our centennial year in Geneva. I think we will make still another 'drive' financially for more reductions."

"An analysis of the giving of tithers and non-





MR. WILSON C. MOYER  
President of The Geneva Tithers' Band



tithers during the first six months after Tithers' Band was organized is as follows:

"The total average Sunday offering for the following January for current expenses and benevolences was \$212, of which the tithers contributed \$153; in February the average was \$218, of which the tithers contributed \$167; in March \$215 per Sunday, tithers' share \$157; in April \$195 per Sunday, tithers' share \$156; in May \$207 per Sunday, tithers' share \$176; in June \$236 per Sunday, tithers' share \$190. Bear in mind that for five of these six months there were only 160 tithers contributing. Moreover, the average Sunday 'loose change' plate collection during these months was about \$18."\*

The Geneva Church was in great trouble. She came to God in her distress and God has truly helped. I have met about twelve or fifteen of the tithers in that church. With one accord they agreed that God has led them to recognize His will and His plan.

God's way is the way.

The Geneva Church has pointed out the way of greater joy spiritually, and of financial success, to many, many congregations since that Tithers' Band was formed. Can there be any other advice regarding Church financing better than this? "Go and do likewise."

It is a long time since the writer visited Geneva.

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\*From Cushman's pamphlet "The Story of the Geneva Church."

But his firm belief is that that congregation will soon have no debt.

#### SCHIFFLEIN CHRISTI CHURCH

In the writer's church at Cleveland, Ohio, there were four tithers during 1921—Mr. A. Ehrenberg, Mr. Wm. Splete, Mr. H. Wick, and another man.

During that year the four tithers contributed for current expenses \$429.05, and for benevolences \$114.55; average sum for each tither for current expenses, \$107.26; average sum for each tither for benevolences, \$28.63.

The average sum paid for current expenses by each of the balance of the church members for that year was \$10.96 and for benevolences \$2.24.

It may be interesting for my readers to know that not one of the four tithers owns a home.

Three of the four are married. Not one of them receives a large salary.

Did you ever stop to think what it would mean if one-fourth of your Church members would tithe?

#### THE GOSPEL CHURCH, CEDAR AVENUE AND EAST SEVENTY-FOURTH STREET, CLEVELAND, O.

The Gospel Church of Cleveland, Ohio, of which Herbert Mackenzie is the pastor, certainly deserves to be called a very successful Church. It is success-



ful both in doing God's work and in receiving God's blessings.

In 1920 the Rev. Mr. Mackenzie told me its membership was 290 to 300 persons. One of the members is John Hamill, spoken of in the chapter "Tithers I know."

The Gospel Church has been a church with a missionary spirit. It believes in doing for others. That little congregation is completely supporting seven missionaries besides a goodly number of native workers. It is helping not a few but many worthy persons and institutions in our own land and in other lands.

Mr. Mackenzie told me that they do not any longer stress tithing, since it is self-evident that a tenth is only a small portion to give to the Lord. He said, however, that about half of the members are known to be tithers.

"From and including Missionary Day, Sunday, October 31, 1920, to September 30, 1921, a period of eleven months, the sum of \$10,151.62 has been contributed to the work of missions and divided and distributed by the Gospel Church Missionary Treasurer for the support of the missionaries of the church, native workers, and needy persons and institutions.

Is it not true, my reader, that this congregation makes many of us blush when we think of the reluctance with which many congregations give toward

missions and benevolences only a few hundred dollars? That retarding, unwilling way is brought on by man; the way of the Gospel Church of doing things is brought on by God.

“But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.” Math. 6:33.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:10.

The missionary spirit is the pulse of the church. Many churches have no pulse. When the pulse stops, we say a person is dead. When the missionary pulse of a church grows slow, beware! The indication of that symptom is the approach of death.

### *Study-Matter for Class Use and Individuals*

#### TITHING CHURCHES WHICH HAVE SUCCEEDED

1. Review the stories of tithing churches which have succeeded.
2. What is the outstanding feature of every church mentioned?
3. Why should tithing cause the spiritual life to develop?
4. What have you done to introduce tithing in your own church?

## NOW TO PROMOTE TITHING IN YOUR CHURCH

To promote tithing in any church, the first requirement is that at least one person of the congregation be profoundly interested in tithing. It would be well if that person were the pastor himself, the president of the Church, the superintendent of the Sunday School, or some other person who is in a leading position in the congregation.

That person should pray earnestly about the matter, interceding before God that He will make one of the cheerful givers of the Church willing also to become a tither.

After a season of earnest prayer it would be wise for the tither to approach the one person—man or woman—whom he has centered out to be interviewed.

The original tither would perhaps make a great mistake, directly to ask the selected person whether he be willing to give God one-tenth of all his income. In most cases that would be tactless and would result in failure.

But what should be done?

The original tither—let me call him Mr. Alexander—should present to the person in consideration—call him Mr. Goode—a tract like Layman's "How to Tithe and Why," asking him carefully to read the matter over several times.

Perhaps a week later Mr. Alexander should give Mr. Goode another tract, such as "Thanksgiving Ann," also Layman's.

After this has likewise been carefully read, Mr. Alexander should put the question to Mr. Goode: "Don't you think you would like to tithe?" In all probability Mr. Goode, having already been a liberal giver, will be ready gladly to answer "yes."

Allow me to tell my experience with a tither in my Church.

Several years ago I gave to Mr. Ehrenberg, a young man who was then contributing only fifteen cents weekly toward church and benevolences, Ralph Cushman's little book on Stewardship and Tithing.

As I handed it to him I said: "My friend, next Sunday, a week from today, I expect to ask you an important question, providing you have read this book. Please read the book carefully. Will you do it?"

He agreed. The next Sunday morning he came to my door to return the book. He had a smile on his face. I asked him, "Mr. Ehrenberg, would you be willing to give to God and His causes one-tenth of all your income?" His answer could hardly come fast enough for him. "I certainly will. Reverend, that is one of the finest little books I ever read. It's fine."



Since that time that man and his wife have paid \$4 weekly toward current expenses of church and missions.

The people are ready, but we have not been alert to give them the right literature and to ask them the decisive question.

When Mr. Alexander has secured one tither, a commendable start has been made.

The two tithers should next order as many copies of "How to Tithe and Why"\* as there are individual members in the church. Upon arrival of the tracts, a copy should be sent by mail to each member of the Church. No writing need accompany the little pamphlet. It will speak for itself.

Two weeks later a similar pamphlet should be sent to each member of the Church.

After this pleasant venture the two tithers must interview several other liberal men and women of the church, not hastily but tactfully, and finally ask them to join in the venture. Within a short time there will be a small band of tithers.

From then on each tither must talk tithing to other members of the congregation, the Sunday School, and other organizations, relative to the joy tithing brings to the tithers.

On several Sundays sermons on giving should be

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\*Order from Layman Company, 35 N. Dearborn St., Chicago, Ill.

preached. Those sermons should be followed by a sermon on tithing.

A reading contest can be started. Let the two original tithers choose sides, taking first the few other tithers they have gained. Then let them choose alternately according to the Church membership list, until all the members have been chosen.

Purchase more of "Layman's" tracts; have them sent to all on church list.

Make announcement that credit will be given each one for each pamphlet read. Tell members who the leaders are. Have all members report to their leader on what has been read.

Let them report weekly for five to six weeks. Add the credits each side has earned and announce them each Sunday or have the results posted on a bulletin-board in the vestibule. You are bound to create an interest.

The Rev. Albert Morris, of Bangor, Maine, wrote me: "We are in the midst of a stewardship reading contest. We have eleven teams, or groups, with a captain for each, and from 125 to 150 persons actually reading the stewardship literature provided for them. A stated number of credits is given for the reading of each piece of literature. It is an exceedingly interesting thing to see the crowd around the 'score-board' on Sunday, each anxious to learn which team is leading in credits earned. This contest is

for educational purposes, and of course we expect to enroll some additional tithers. The president of our auxiliary of the Woman's Foreign Missionary Society is acting as director of the contest. The pastor provides the literature."

As this pastor stated, the contest is for educational purposes. Right here let me say that I believe we would have at least a fair number of tithers in every congregation if the people were given the chance to read on the subject.

Let me assume that after the tithers' band has been organized, its members are willing to spend a little money.

An incentive for studying about stewardship and tithing would be the distribution of a number of books on the subject, for example, Ralph Cushman's "The New Christian, Studies in Stewardship," Arthur V. Babbs' "The Law of the Tithe," W. M. Weekley's "Getting and Giving," J. S. Huebschman's "Three Greater Successes," or a similar book that emphasizes the tithing principle.

A great interest can be aroused in the following manner.

Let the Tithers' Band purchase books on Tithing—say one for every tenth member in the Church. Distribution can be made interesting thus.

Have a drawing. Write the name of each church member on a separate slip of paper. From these

the tenth, twentieth, thirtieth, fortieth and fiftieth name drawn, and so on, receives a book, until one member out of each set of ten in the entire church list has been supplied.

Make the announcement on the following Sunday or at some social, that in a free chance the names of the following persons were drawn and the lucky persons are to receive free of charge a copy of a book on Stewardship and Tithing.

Explain why this was done; namely, to create a desire for reading on the helpful subject of Stewardship and Tithing.

Ask the recipients to read the book through carefully and then to lend it, urging others to read it also.

It is quite probable that in only a short time many will have become curious and willing to read on the subject. That is what is to be achieved through the suggested plan.

Another help in this educational campaign would be a writing contest. Let the Tithers' Band offer an attractive prize, say \$20 or \$25, to be given to that member who will write the best essay of not less than 500 words and not more than 2000 on, we will say, the interesting topic, "Good Results of Tithing."

Make the prize attractive enough to lead all members at least to talk about it.

Set a definite time when all essays must be in.



Give the essays to an impartial committee, consisting of people who do not know the writers.

After the essays have been ranked, withhold the report of results, but announce that on the following Sunday the results of the contest will be made known. On that Sunday be supplied with enough copies of another tract on Tithing to supply all the congregation. Take Dan Brummitt's "Is the Tithe a Debt?"\* this time. Hand a copy to everybody as he leaves the Church.

On the following Sunday, make announcement that any person who wishes to become a tither can meet the secretary of the Tithers' Band after the service.

This educational campaign will bring results. Give it an honest trial. There will be happy people only too ready to start tithing.

The truth of it is they will express their surprise that their congregation has slept so long and has not tried tithing long before.

The next thing to do is to organize a "Stewardship and Tithing" study-class with a text-book that teaches Stewardship and gives Tithing a prominent place.

Extend the invitation to the entire Church membership, the Sunday School pupils, the Brotherhood members, the Young People—in fact, to all who in any way have a part in any department of the con-

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\*Can be secured from Layman Company.

gregation. By all means start a class even if there will be only two or three at first.

Have the tithers concentrate on one person at a time. Have some one call on that person. Talk about the matter. Ask him to become a tither if he will do so cheerfully. Never try to force anyone!

**FINAL ADVICE: Keep at it and make the slogan for your Church, "Every member a tither!"**

Perhaps that will never happen. Don't mind that. Keep at it. Remember that years ago some congregations would not tolerate an organ in the Church. Remember that it took years for only a fair percentage of congregations to adopt the weekly envelope system.

It may take decades to induce a great percentage of congregations to adopt the Tithing system as the financial system of their people. But it should come.

It was God's way. We have robbed God long enough. It is high time for Church people to stop this stealing. It is time to tithe. For "The Tithe is the Lord's."

### *Study-Matter for Class Use and Individuals*

#### **HOW TO PROMOTE TITHING IN YOUR CHURCH**

1. What is the first step, if you would promote tithing in your church?
2. Go into detail as to how you would follow up the work.
3. Why is an educational campaign necessary?

## PART III

### CHAPTER VIII

#### WHAT SOME DENOMINATIONS ARE DOING

In spite of the just criticism that the Church of God has done only a very little compared to what she should have done, it is nevertheless undeniable that much has been accomplished. Yet we must remember that only a small fraction of the Church's program has been carried out.

Truly gigantic tasks have been performed through that greatest and noblest institution on earth—the Church of God.

One of the denominations from which all Christian people may learn much, is the Methodist Episcopal Denomination.

The Centenary program is gigantic. God is in it.

One of the great features in the Centenary program is the stewardship propaganda in which is included the attempt to enroll 1,000,000 tithers.

In order that some of the objectives and achievements of the Methodist Episcopal Denomination may be vividly brought to the reader's attention, I quote

the following passages from the pamphlet "What Centenary Money Is Doing."\*

#### THE CENTENARY AND THE LIFE OF THE CHURCH

"The Centenary Movement has been an awakening of the Methodist Episcopal Church unique in its history. It has been more than a campaign for money, although in that aspect it has set a memorable mark. Dr. Charles E. Jefferson has said regarding the financial aspect of the Centenary, that it was 'the most stupendous achievement of any branch of the Christian Church in modern history.'

"The Centenary was first of all and chiefly a vision. At the time of the most appalling world need in the latter period of the war, it laid upon the heart of the Church a great constructive program for the salvation of the world.

"At a time when the Church of Christ was perplexed and baffled by the enormity of the problems increased by the war, the Centenary brought to the Methodist Episcopal Church the conviction that it need not be helpless in the face of the staggering need of the time.

"The Centenary demonstrated that the Church had the power to step out in the second century of its missionary endeavor with a program of world-

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\*"What Centenary Money Is Doing" is an exceedingly interesting pamphlet printed by the Methodist Book Concern.



wide evangelization more adequate to the need than any of which it had dreamed.

"The vision represented in the program at home and in the foreign field was a great call to spiritual adventure. The Church responded in magnificent fashion. The Centenary meant a new baptism for the Church into the mind of Christ. It brought a new conviction of the adequacy of His gospel for the world and a fresh and larger sharing of His yearning for the world's redemption.

"Just as the Pentecostal blessing was given to the early Church only when it faced the Pentecostal task of evangelization, so the Centenary Movement summoned and girded the Church for world service and brought a real spiritual blessing.

"The year after the Centenary Campaign witnessed the largest number of accessions to the Methodist Episcopal Church in its history, over 180,000 new members.

"The great movements of Stewardship and Intercession have strengthened the religious life of many thousands of people.

"Over 200,000 members have so caught the vision of Christian stewardship that they have signed up as tithing stewards.

"Many thousands of young people had listened in such earnest sincerity to the call for workers that they have offered themselves for Christian life service.

“Hundreds of churches have been stimulated to larger efforts under the incentive of the Centenary. The Centenary program of the Board of Home Missions has been the means of raising for enterprises which it aided many times the sum which it contributed itself.

“There can be no question but that the horizon of the Church has been permanently broadened and its zeal permanently quickened.

“During 1920, on the foreign mission fields, the Centenary Campaign has been carried forward along the lines followed in the United States, bringing a development of initiative and a strengthening of spiritual impulse in every field.

“In Japan the financial goal has been fixed at 600,000 yen (\$300,000). The motto of the campaign is ‘Each day one contribution and one Bible passage read, and each person win one soul.’

“In India the ‘lakh of rupees’ is the native expression for a fabulous sum of money—100,000 rupees of silver. The Centenary Movement in India, the land of low wages and extreme poverty, has set as its goal fifty lakhs of rupees. This amounts to two and a quarter million dollars, more than eight times the quota assigned for India to raise.

“Six Methodist young men have volunteered as foreign missionaries to go out from the Church in India. Hundreds of tithers are being enrolled.

“In China, the native church has worked out one

of the most advanced pieces of program-building ever wrought in a mission field.

“South America and Mexico are making great strides in the same type of program. Bishops and others on the fields have declared that the permanent benefits cannot be measured.

“With such things before our eyes we may well exclaim, ‘What Hath God Wrought’!”

#### “SUMMARY OF CENTENARY DISBURSEMENTS

“The total amount collected by the treasurer of the Committee on Conservation and Advance for the year ending October 31, 1920, was \$15,489,762.02.

“Of this amount there was paid to the Board of Home Missions and Church Extension \$6,612,223.04, and to the Board of Foreign Missions \$6,612,223.05.

“In addition to these payments there were granted the amounts indicated below to the General Boards of the Church and to the American Bible Society, which is their guaranteed income as provided for by a pre-Centenary arrangement with these Boards. In addition there are also several local interests for which special arrangement was made with the Joint Centenary Committee and toward which the amount indicated was paid.

#### SUMMARY

Board of Home Missions and Church Extension.	\$6,612,223.04
Board of Foreign Missions .....	6,612,223.05
American Bible Society .....	150,000.00

General Deaconess Board.....	45,000.00
Board of Education .....	750,000.00
Board of Sunday Schools .....	300,000.00
Board of Temperance, Prohibition and Public Morals .....	150,000.00
Freedmen's Aid Society.....	350,340.34
Board of Education (Additional).....	100,000.00
Freedmen's Aid Society (Additional).....	237,283.28
Local Interests .....	182,692.31
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Total Disbursements .....	\$15,489,762.02

Is it surprising that the Methodist Episcopal Denomination is carrying on a gigantic program, when we note that that denomination is educating her people to raise from her ranks an army of one million tithers? It is not surprising at all; it is natural and to be expected. Read Mal. 3:10 again.

To my inquiry of Mr. Leon Wood, of the Division of Stewardship of the Methodist Episcopal Church, regarding the number of members of that Denomination and the present number of tithers, he made the following answer (Sept. 6, 1922):

"Our latest records show that the Methodist Episcopal Church has in the United States 3,935,522 full and preparatory members, Jan. 1, 1922.

"It is impossible for us to tell exactly how many have enrolled in the Methodist Million as tithing stewards. From inquiries in Churches here and there we consider that there are at least one-half of the million already practicing tithing stewardship."



## WHAT SOME DENOMINATIONS ARE DOING 127

In February, 1922, the writer of "Three Greater Successes" sent out a questionnaire to the Key Men of the Stewardship Department of practically every denomination in the United States and Canada.

The questionnaire contained the three following questions:

- (a) What is the official name of your denomination or communion?
- (b) How many members are there in your denomination?
- (c) How many of them are tithers?

Many persons answered.

Many reports cannot be referred to here, since there were no records of the number of tithers in the particular denomination available.

Many, however, are very interesting and helpful, as you will agree. I submit them herewith.

Name of Denomination or Communion	Number of Members	Number of Tithers	Remarks by Reporter
The American Christian Convention	104,000	5,000	I suppose a conservative estimate would be 5,000, possibly nearly twice that, but I am not assured.
The Baptist Denomination (affiliated with the Northern Baptist Convention)	1,250,000	About 26,000	(Figures not recent. Estimate probably too low at present.)
Northern Baptist Convention	1,375,000	15,705	Up to January 31st. In the next three weeks extra efforts are to be made to secure additional tithers.
Southern Baptists	3,200,000	About 500,000	
Cumberland Presbyterians	50,000	5,000	
Disciples of Christ	1,277,281	25,000	About 25,000 (estimated)

## THREE GREATER SUCCESSES

Name of Denomination or Communion	Number of Members	Number of Tithers	Remarks by Reporter
The Evangelical Synod of North America formerly called German Evangelical Synod of North America	228,713	352	As there were no records of tithers kept in denomination, the writer of this book sent out two consecutive questionnaires to every pastor of the denomination. The number of tithers here reported is the total number reported through my questionnaires. Only about half of the pastors reported. The number given is therefore very conservative.
The Evangelical Association	164,820	6,509	6,509 registrations in United States last year (1921); no definite information yet as to number of tithers in the church.
The Methodist Episcopal Church	4,392,520	About 500,000	The Methodist Year Book for 1921 (statistics of Dec. 31, 1920) states that the Methodist Episcopal church has in the United States 3,872,621 members; on foreign fields 519,899; a total of 4,392,520. It is almost two years since we were insisting on Tithing Stewards being enrolled at Headquarters. We had close to a quarter of a million enrolled at that time. We feel sure that we have one-half of a million or more enrolled in local churches at present.
The Methodist Church of Canada	400,789	18,000	Over 18,000 were reported as enrolling after our Forward Movement Campaign two years ago.
Methodist Episcopal Church, South	2,213,000	At least 100,000	
Presbyterian Church in the South	397,058	13,020	In April, 1921. A special effort to secure additional tithers in our church was made in December, and while we have not yet received final reports on same, we are confident at least a thousand additional tithers were secured.

## WHAT SOME DENOMINATIONS ARE DOING 129

Name of Denomination or Communion	Number of Members	Number of Tithers	Remarks by Reporter
Presbyterian Church in U. S. A. (North)		84,407	
Protestant Episcopal	1,104,029	Not Known	Campaign is now on to enlist 100,000 tithers.
Reformed Church in the United States	331,369	2,683	We have the signed enrollment cards here in the central office of 457 ministers and 2,226 members. The total of our denomination is very much larger, for very few of the pastors send us the names of tithers or report the numbers to us. We know of several churches which have hundreds of tithers whose names and cards have not been sent to our office, so that the figures for the numbers which we can give you are scarcely an indication of the proportionate givers of our denomi- nation.
The United Presbyterian Church of North America	161,000	About 27,000	
The United Brethren in Christ	364,229 and membership in U. S. only 355,896	17,932	Tithers reported from conferences in United States last year, 17,932.

### *Study-Matter for Class Use and Individuals*

#### WHAT SOME DENOMINATIONS ARE DOING

1. Make a thorough study of the various denominations and see whether the percentage of tithers they have has any influence on their spiritual life and development.

## POWER TO BE RELEASED

We are living in the age of inventions and modern conveniences.

We are working more intensively in all professions and occupations than in years gone by.

The output amount of production of fifty years ago can't be compared to the production in manufacturing plants in the last decade. The same is true in practically all professions and vocations. Everything is going on at a higher speed and faster rate.

While the elements of electricity always existed in the universe, only in recent times has electricity become our servant, and only in the last years we have learned to use this stored-up, God-given power in the universe, for the common comforts of millions upon millions of people.

We have learned to use it. We have tapped it, we have piped it and have led it to where it should serve us and others. It illuminates, it propels, it warns, it heals, and yet we have only said "a" in the electrical world.

The money force in the Christian world might be compared to the electrical force in the universe. It's there, but it has not yet been released to such an extent that God's work is carried on as extensively as it should be done.

Again, the wealth and money of many persons is like the water of many lakes and rivers decades ago.



People's money is a power not yet released. In nearly every half-way modern city home, the convenience of piped lake or river water is to be enjoyed. We turn the faucet and the water runs. But long before the water was led into the house, men planned and studied how it might be brought there. Finally someone got the idea to lead it along through pipes.

There was just as much water in the universe, in lakes and rivers, at an earlier period of history. The difference is that people have learned to release a great power for the good of humanity.

With wealth and money the same argument holds good. There is much money, there is much wealth—but too little is as yet released. We have simply said “a” as in electricity.

It is necessary that Christian leaders learn how to release that great unused power. It must be piped and directed there where it is to do good. It requires piping. The pipes through which it is to be led and released, so that it may do good, are the teachings of Stewardship and Tithing. Teach tithing and stewardship earnestly. Then turn the faucets and great powers will be released.

Thus the church of God and other great institutions of good, will actually become such forces in the world as God wants them to be.

*Study-Matter for Class Use and Individuals***POWER TO BE RELEASED**

1. How much power has the individual?
2. How may it be released? Have you made the most of your gifts?
3. How can you help others to find themselves and their life work?
4. How can you make others see the great good they might accomplish with the wealth God has lent them?

**WHAT YOUR DENOMINATION SHOULD DO**

Adopt a program of tithing! I say nothing less. By this I do not say that you must demand, that every member of the church give the tenth. But I do say tithing ought to be made the financial program of the church in general. Tithing should not be forced upon anybody, but the church ought to suggest it and remind people of it as much as she reminds her members to keep holy the Lord's Day.

Proportionate giving has been suggested. But many old and young sinners of Christendom have demonstrated to us that the program of proportionate giving offers one too much freedom, and you and many others know, that freedom is almost always abused. The freedom given in the program of proportionate giving has been so abused that some boasted when they gave a hundredth, others perhaps a two-hundredths, some perhaps less. The plan of proportionate giving may have its merits, where nothing greater can be adopted.

Men and women, Christians and non-Christians, let's get away from this baby talk, that we will do our share, by giving a certain proportion, and then slip over to God's causes the little one-hundredth of our income or one twenty-fifth or one-twentieth. Let's stop it! Let's think of God's church and God's causes and humanity in a little more respectable way.

The church of God has been scorned and ridiculed by the world. Is it a wonder? The people of the church are to blame, and let me say it right here, the leaders of the church are at fault more than the average members of the church.

The leaders have too long been silent. They contented themselves with alms, when it was their duty fearlessly and courageously to ask for tithes, and even more, so that the work of God might be rightly carried on.

Prayer, faith, forgiveness and redemption must be emphasized. They are essential, but cheerful, liberal, prayerful giving is no less so. I believe and have preached this: That as surely as God expects Christians to pray earnestly, just so surely does He expect them to give sincerely, prayerfully, ungrudgingly and abundantly.

But let us look hopefully into the future, for a new era seems to have dawned. Many denominations, realizing that the Church dare not continue in the indifferent lethargic way of the past, have inaugu-

rated tithing campaigns, which have revived their whole denominational works.

The first requirement naturally is, that the denominational leaders greet with kindness instead of meet with scorn the adoption of a tithing propaganda in the particular denomination.

Let me say this to start with: Many denominational leaders object to adopting tithing. If something better can be offered in its stead, then don't accept tithing. But if in all these years and years the Church did her work too unsatisfactorily (and that she did), and found no way out of her difficulty, then why not be brave enough to try what we may even hear some call, "something new," but which in reality is as old as God's religion—the paying of the tithe.

To use a quotation from J. T. Henderson, active in the "Half Million Tithers" campaign for Southern Baptists, let me say:

"While some sincere Christians may think that the tenth is not enjoined by New Testament teaching, perhaps all of us will agree that the giving of at least a tenth to the Lord's work is attended by both material and Spiritual blessing. We can all harmonize in the statement of Dr. Gambrell: 'Whether tithing is a matter of law under the dispensation of grace need not be discussed; I will dismiss all that with the statement, that it is not thinkable, from the standpoint of the Cross, that anyone



would give less under grace than the Jews gave under the law'."

When the denominational leaders have prayerfully and unprejudicially given the matter of tithing a thorough consideration, the first step toward greater success for the denomination will have been accomplished. A Tithing Stewardship commission should be established. This committee should organize its work with the express purpose to teach Tithing Stewardship throughout the entire denomination.

The committee should acquaint itself with the best available tithing literature, preferably small leaflets on tithing, such as can be purchased from several of the leading denominations and also from the Layman Company. The denomination should be literally flooded with tithing leaflets, not once but several times a year. Each district or synod within the denomination should have its own Tithing Stewardship Department, with an officially appointed leader to work under the denomination's head committee.

This district leader should receive from the denominational head committee, tithing literature in sufficient quantities to supply each pastor of the district a copy for each individual in the local church. This literature should not only be passed out at Sunday services, but a copy should be mailed by the local church to every member on the church roll. The district leader should be invited to every congrega-

tion in the district, for the purpose of explaining thoroughly the tithing campaign.

After the denomination has established its Head Tithing Stewardship Committee and its district departments, the district leader should be commissioned to help each pastor in the district to organize in the church a Tither's Band, if there is none already. In case there is such a band, the district leader should visit that organization and become helpful in enlarging it. Again the Tithers' Band of the local church should set as its goal, within a reasonable length of time, to interview each member of the local church honestly and tactfully, explaining to the members the blessing and virtue of this system of Church and Kingdom financing. A Stewardship Study Class with a textbook on Tithing, should be organized and maintained in every congregation.

Through the suggested methods and plans the entire denomination, from first to the last, should be given an opportunity to learn what it means to be in partnership with God—to cheerfully tithe.

At a certain time in the year every member of the entire denomination should receive a tither's pledge card and be requested to state whether he or she is a tither, or whether he or she will from that time on tithe.

Correspondence of this nature is easily and often willfully neglected. Because of this, such a card

should be sent out every few months. All signed cards should be mailed to the district leader.

The head or denominational committee should unceasingly be at work.

Some of my readers may think the suggested plans a little untimely and radical. But let me say to my dear objector, we have no time to lose. We have split hairs too long. We have talked too long and have done too little. It's high time for Christian people to get busy and build the Kingdom of God.

Put God first. Seek first His Kingdom, give Him the first fruits. Let the whole denomination be taught what thousands upon thousands have learned to be true. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Leaders of the denominations, think what it would mean if your entire denomination were taught, not the hard "you must tithe!" but the happiness and blessing that comes to him who tithes cheerfully, unboastingly and prayerfully. Think of the blessings that are withheld from people because through indifference or fear of man this happy truth has not been sufficiently expounded. Notice that the famous statistician Roger Babson says about the tithe of all

Christians in the United States. Mr. Babson himself told me that he approves of the tithing system.

“Let’s think for a moment what would happen if every church member in the United States should actually do as the Bible suggests and set aside one-tenth of his income for God. There are about 40,000,000 members in our Christian churches, with about \$40,000,000,000 total annual income. Calculate the tremendous power summed up in one-tenth of that amount—\$4,000,000,000. Spent honestly and wisely such a sum would establish all the additional schools necessary to fit our young men and women for a religious life. It would operate all the hospitals and training schools needed to treat all those who must go through life with physical handicaps. It would furnish sufficient money in a few years’ time to teach every living soul the principles of righteousness.”\*

*Study-Matter for Class Use and Individuals*

**WHAT YOUR DENOMINATION SHOULD DO**

1. What steps should be taken to bring an entire denomination to the blessed custom of tithing?
2. Can you suggest any ways and means how this may be done still better in your particular case?
3. Suppose all the leading denominations should adopt the tithe as the only way of raising money for the Kingdom, what would be the effect in a material way? In a spiritual way?

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\*Reprinted by permission of the Macmillan Company, from “Enduring Investments,” by Roger W. Babson.



## CHAPTER IX

### BLESSINGS FROM HEAVEN POURED OUT—OR BLESSINGS WITHHELD— WHICH SHALL IT BE?

Horace Bushnell said, "One more revival, only one more, is needed; the revival of Christian Stewardship, the consecration of the money-power to God. When that revival comes, the Kingdom of God will come in a day."

Objection to the tithing system will again and again be brought forth. The same is true concerning every good practice. But all objections to the tithe system can be refuted. They will surely fade away, when we become Christian enough to accept Matthew 6:33 as a guide for our life, as taught in the first chapter of this book.

Objectors say that tithing is unjust to the person with a small income. Let the objectors ask the tithers whether one-tenth is too much. They can best answer.

How about taxes? Is it effectual that we complain that the person with a small income must pay his taxes? He pays in proportion to his income and in proportion to his possessions.

It seems as if many argue that tithing is not de-

sirable, because it would ask too little of the wealthy. I, too, believe that the wealthy should give more, but let me ask my objector a question. If you argue that tithing will let the rich off too easily, then I pray you answer this question: Have the rich, whom you have in mind given back to God the tenth?

In most cases, I suppose, if not in all, your answer be "no."

Therefore in all reasonableness and kindness attempt to educate the wealthy to pay back to God one-tenth before you ask them to give up one-fifth, one-fourth or even one-half of their income.

Take the Biblical starting point.

It has been said by some objectors, that tithing makes giving mechanical and pharisaical. If we are willing to indorse that objection, then we might just as well also say that other Christian duties, such as church going, praying and reading God's word have the same tendency to make mechanical and pharisaical creatures out of us.

If you love the Lord Jesus and if you really trust God and truly want to serve Him, you will no longer contend against giving up to God one-tenth, but you will joyfully admit that the tithe-system is good and that it constitutes only the starting point for your giving.

My plea to every Christian, to every church member, to every local church and to every denomination is: Do the right thing, accept the tithing system

and teach it, for it is God's way; it asks of us indeed little enough in view of the fact that the merciful Father in heaven gives us all.

"Everybody who thinks about it knows that the usual way of raising money for the Church has something the matter with it.

"It makes Christians into coaxers and beggars.

"It is exactly the method employed by toy-dog-carrying, bridge-whist-driving, carnival-organizing society women when they have a spasm of 'doing something for charity.'

"It makes sincere Christians ashamed that the work of the Church is done on the money of mendicancy.

"It puts means above ends; we are forced to give concerts for money, not music; to hold suppers for profit, not sociability; to distribute books for a commission, not instruction; and generally to degrade and pauperize the greatest business on earth.

"It makes the money bag the measure of recognition, and mortgages the Church's conscience to its heavy givers.

"It uses up time and strength in getting the tools for the work, which ought to be spent on the work itself. (The time used up by Methodist financial ways and means committees in the course of a year is estimated at one man's working time for three hundred years.)

“With all its other advantages, some people might defend it if it did but work, but it is a self-confessed failure. Like the perpetual motion machine in the Patent Office, it is highly complicated and very ingenious, but it won’t work.

**“The Tithe is the Thing.** Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

“It saves the Christian’s self-respect. He need not apologize either for doubtful methods or inadequate results.

“It conserves the energies of the Church for the Church’s real business.

“It puts a stop to the necessity of the Church becoming a peddler of pies, oysters, ice cream, chicken pie and notions.

“It gives the business men of the place a new regard for the Church as a business institution.

“It collects itself.

“It is a positive means of grace, like a good prayer meeting.

“It puts a quietus on all display and self-seeking in one’s contributions. Nobody can get puffed up over paying his debts.

“It makes the Christian’s financial relation to his Church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition.



"It is the one sure way of proving we are in earnest when we say of God that He owns all we possess!

"It links us with God in a real and definite sharing of His work.

"It is the plan our Lord approved.

"And every time, everywhere, with rich Churches, poor Churches, city Churches, country Churches, little Churches, big Churches—it works!"\*

The writer of *Three Greater Successes* desires a large and earnest audience for the important and timely question: **Shall we further stem the progress of God's Kingdom?**

Every imaginable plan for financing God's Church and Kingdom has been tried. All others have failed. The results were empty treasuries and dissatisfaction. Man's plan has failed and will always fail. God knows best how His Kingdom should be financed.

Place over against God's plan of the tithe the inadequate schemes of man—bazaars, shows, begging, scanty giving and unreasonably small church dues.

Choose for yourself—success or failure.

The adoption of God's plan will bring success to the individual, to the local Church and to the denomination.

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\*From *Straight Talk on the Steward's Tithe* in *The Epworth Herald*, Feb. 28, 1920.

I am optimistic enough to believe that in general the Christian world will ultimately adopt tithing as its financial system.

“God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.” John 3:16.

Jesus gave His life for us on dreadful Calvary. How little we have done for Him!

The Christian world must blush in shame for rendering to Christ's and humanity's causes less than one-tenth.

Let all Christians join hands in the Master's work, let all vow unto god, “Unto Thee I will henceforth gladly give at least one-tenth.”

When that happens, all financial, material and many spiritual problems will vanish as darkness flees before the splendor of the morning sun.

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BLESSINGS FROM HEAVEN POURED OUT—  
OR BLESSINGS WITHHELD—WHICH  
SHALL IT BE?

1. Review chapter on Success at beginning of this book.
2. Write a brief essay on chapter Blessings From Heaven Poured Out—Or Blessings Withheld—Which Shall It Be?
3. Memorize Matthew 6:33 and Malachi 3:10.



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